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SCS #1369

~~Att~~

Thomas F. Torrance

THE
M A R R O W
O F
M O D E R N D I V I N I T Y.

CONTAINING
Both First and Second Parts.
IN TWO VOLUMES.

PART FIRST,
Touching both the *Covenant of Works*, and
the *Covenant of Grace*.

IN A DIALOGUE BETWIXT,
Evangelista, a Minister of the Gospel,
Nomista, a Legalist, || *Antinomista*, an Antinomi-
an; and, *Neophitus*, a
Young Christian.

PART SECOND,
Touching the most Plain, Pithy, and Spiritual,
Exposition of the *Ten Commandments*, &c.

IN A DIALOGUE BETWIXT.
Evangelista, a Minister of the Gospel,
Nomologista, a Pratler about the Law; and,
Neophitus, a Young Christian.

VOL. II.

BY EDWARD FISHER.

THE EIGHTEENTH EDITION,

WITH NOTES

BY MR. THOMAS BOSTON,

MINISTER OF THE GOSPEL AT ETTRICK.

2 COR. xiii. 8. *For we can do nothing against the Truth,
but for the Truth.*

BERWICK:

PRINTED FOR W. PHORSON; AND B. LAW, AVE-
MARY, LONDON. 1781.

St. Louis

THE
M A R R O W
O F
MODERN DIVINITY.

CHAP. III.

OF THE LAW OF CHRIST.

Se&. 1. The nature of the law of Christ. Se&. 2. The law of the Ten Commandments a rule of life to believers. Se&. 3. Antinomian objections answered. Se&. 4. The necessity of marks and signs of grace. Se&. 5. Antinomian objections answered. Se&. 6. Holiness and good works attained to only by faith. Se&. 7. Slavish fear, and servile hope, not the springs of true obedience. Se&. 8. The efficacy of faith for holiness of heart and life. Se&. 9. Use of means for strengthening of faith. Se& 10. The distinction of the law of works, and law of Christ, applied to six paradoxes. Se&. 11. The use of that distinction in practice. Se&. 12. That distinction a mean betwixt Legalism and Antinomianism. Se&. 13. How to attain to assurance. Se&. 14. Marks and evidences of true faith. Se&. 15. How to recover lost evidences. Se&. 16. Marks and signs of union with Christ.

Se&. 1. Nom. **T**HEN, Sir, I pray you proceed to speak of the law of Christ; and first let us hear what the law of Christ is?

Evan. The law of Christ, in regard of substance and matter, is all one with the law of works, or covenant of works. Which matter is scattered through the whole Bible, and summed up in the Decalogue or Ten Commandments, commonly called * the moral law, containing such things as are agreeable to the mind and will of God, to wit, piety towards God, charity towards our neighbour, and sobriety towards ourselves. And therefore was it given of God to be a true and eternal rule of righteousness, for all men of all nations, and at all times †. So that evangelical grace directs a man to no other obedience than that whereof the law of the Ten Commandments is to be the rule ‡ (a).

* Bolton's
True
Bounds,
p. 47, 73.
† Bastin.
Catech. p.
10.
‡ Reyn.
Use of the
Law, p.
388.

(a) The author here teacheth, that the matter of the law of works and the law of Christ, is one, to wit, the Ten commandments, commonly called the Moral Law. See *Vol. I.* page 27. And this law of the Ten Commandments was given of God, and so of divine authority, to be a rule of righteousness, for men to walk by; a rule, agreeable, in all things, to the divine nature and will; an eternal rule, indispensable, ever to continue, without interruption for any one moment: and that for *All men*, good and bad, saints and sinners; *Of all nations, Jews and Gentiles*; and at all times, in all ages, from the moment of man's creation, before the fall, and after the fall; before the covenant of works, under the covenant of works, and under the covenant of grace in its several periods. Thus he asserts this great truth, in terms used by orthodox divines; but with a greater variety of expression than is generally used upon this head; the which serves to inculcate it the more. And speaking of the Ten Commands, he declares in these words, "That neither hath Christ delivered believers any otherwise from them, than as they are the covenant of works. The scope of this part of the book, is to shew, that believers ought to receive them as the law of Christ

Nom. But yet, Sir, I conceive, that though (as you say) the law of Christ, in regard of substance and mat-

whom we believe to be, with the Father, and the Holy Ghost, the eternal Jehovah, the Supreme, most High God: and consequently as a law, having a commanding power, and binding force, upon the believer, from the authority of God; and not as a simple passive rule, like a workman's rule, that hath no authority over him, to command and bind him to follow its direction. Nay our author owns the Ten Commandments to be a law to believers, as well others, again and again commanding, requiring, forbidding, reproving, condemning, sin, [See. *Vol. I.*] to which believers must yield obedience, [*Vol. II.*] and fenced with a penalty, which transgressing believers are not to fear, [*Vol. I.*] as being under the law to Christ, *ibid.*——Those things are so manifest, that it is quite beyond my reach to conceive, how, from the author's doctrine on this head, and especially from the passage we are now upon, it can be inferred that he teacheth, That the believer is not under the law as a rule of life; or can be affirmed, that he doth not acknowledge the law's commanding power, and binding force upon the believer, but makes it a simple passive rule to him; unless the meaning be, that the author teacheth, "That the believer is not under the covenant of works as a rule of life;" or "That the law as it is the covenant of works, is not a rule of life to the believer; and that he doth not acknowledge the commanding power, and binding force of the covenant of works, upon the believer; nor that obedience is commanded him upon the pain of the curse, and bound upon him with the cords of the threatening of eternal death in hell." For otherwise, it is evident that he teacheth the law of the Ten Commandments to be a rule of life to a believer, and to have a commanding and binding power over him. Now, if these be errors, the author is undoubtedly guilty; and if his sentiments on these heads were proposed in those terms, as the thing itself doth require, no wrong would be.

ter, be all one with the law of works yet their forms do differ.

Evan. True, indeed ; for (as you have heard) the law of works speaketh on this wise, *Do this and thou shalt live : and if thou do it not, then thou shalt die the death :* but the law of Christ speaketh on this wise, *Ezek. xvi. 6. And when I passed by thee, and saw thee polluted in thine own blood ; I said unto thee, when thou wast in thy blood, live. John xi. 26. And whosoever liveth and believeth in me, shall never die (b). Eph. v. 1, 2. Be ye therefore, followers of God, as dear children : and walk in love, as Christ hath loved us. And if ye love me, keep my commandments, John xiv. 15. And if they break my statutes, and keep not my commandments, then will I visit their transgression with a rod, and their iniquity with stripes ; nevertheless my loving-kindness will I not utterly*

done him therein : but that these are gospel-truths, appears from what is already said : and contrary doctrines do all issue out of the womb of that dangerous position, “ That the believer is not set free both from the commanding and condemning power of the covenant of works ;” of which before.

(b) These texts are adduced to shew that they, to whom the law of the Ten Commandments is given, as the law of Christ, are those who have already received life, even life that shall never end ; and that of God’s free gift, before they were capable of doing good works ; who therefore need not to work for life, but from life. “ The preface to the Ten Commandments teacheth us, that because God is the LORD, and our GOD, and REDEEMER, therefore we are bound to keep all his commandments. Luke i. 74. *That we being delivered out of the hands of our enemies, might serve him without fear. 1 Pet. i. 15. As he that hath called you is holy, so be ye holy. Because it is written, be ye holy for I am holy. Forasmuch as ye know, that ye were not redeemed with corruptible things—but with the precious blood of Christ.*” Short. Catech. with the Scriptures at Large.

take away from him, nor suffer my faithfulness to fail, Psal. lxxxix. 31, 32, 33. Thus you see, that both these laws agree in saying, *Do this*. But here is the difference; the one saith, *Do this, and live*; and the other saith, *Live, and do this*: the one saith, *Do this, for life*; the other saith, *Do this from life*: the one saith, *If thou do it not, thou shalt die*; the other saith, *If thou do it not, I will chastise thee with the rod* (c). The one is to be delivered by God, as he is *Creator out of Christ*, only to such as are out of Christ; the other is to be delivered by God, as he is a *Redeemer in Christ*, only to such as are in Christ (d). Wherefore, neighbour Neophitus, sith that you are now in Christ beware that you receive not the Ten Commandments

(c) Of this penalty of the law of Christ, the author treats afterwards.

(d) To direct the believer, how to receive the law of the Ten Commandments with application to himself, he assigns this difference betwixt the law of works and the law of Christ. The one, to wit, the law of works, is the law of the Ten Commandments, but supposed to be delivered by God as he is *Creator out of Christ*; and so standing in relation to man, only as *Creator*, not as *Redeemer*; the other, to wit, the law of Christ, is the same law of the Ten Commandments, but supposed to be delivered by God, as he is not only *Creator* but *Redeemer in Christ*. And although the notion of *Creator* doth not imply that of *Redeemer*, yet the latter implies the former; as he is *Redeemer* he is sovereign Lord *Creator*, else we are yet in our sins; for none of inferior dignity could remove our offence or guilt: but the word of truth secures this foundation of believers' safety and comfort, *Isa. xlv. 6. Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts, I am the First, and I am the Last, and besides me there is no God. v. 24. Thus saith the Lord thy Redeemer, and He that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the heavens a-*

at the hands of God out of Christ; nor yet at the hands of Moses; but only at the hands of Christ: and so shall you be sure to receive them as the law of Christ (e).

One, that spreadeth abroad the earth by myself. Chap. liv. 5. Thy Maker is thine Husband.

Now, the law of the Ten Commandments is given, the former way, only to unbelievers, or such as are out of Christ; the latter way only to believers, or such as are in Christ. And to prove, whither this be a vain distinction or not; one needs but to consult the conscience, when thoroughly awakened, whether it is all a case to it, to receive the law of the Ten Commandments in the thunders from mount Sinai, or in the still small voice, out of the tabernacle, that is, from an absolute God; or from a God in Christ.

It is true, unbelievers are not under the law, as it is the law of Christ: and that is their misery; even as it is the misery of the slaves, that the commands of the master of the family, though the matter of them be the very same to them, and to the children; yet they are not fatherly commands to them, as they are to the children, but purely masterly. And they are not hereby freed from any duty, within the compass of the perfect law of the Ten Commandments: for these commands are the matter of the law of works, as well as of the law of Christ. Neither are they thereby exempted from Christ's authority and jurisdiction: since the law of works is his law, as he is with the Father and Holy Ghost, the Sovereign Lord Creator;—yea, and even as Mediator, he rules in the midst of his enemies, and over them, with a rod of iron.

(e) The receiving of the Ten Commandments at the hands of Christ, is here opposed, (1.) To the receiving of them at the hands of God out of Christ. (2.) To the receiving of them at the hands of Moses, namely, as our Lawgiver. The first is a receiving of them immediately from God, without a Mediator; and so re-

Nom. But, Sir, may not God out of Christ deliver the Ten Commandments, as the law of Christ?

Evan. O no! for God out of Christ stands in relation to man, according to the tenor of the law as it is the covenant of works; and therefore can speak to man upon no other terms, than the terms of that covenant (*f*).

SECT. 2. *Nom.* But, Sir, why may not believers amongst the Gentiles receive the Ten Commandments as

receiving of them as the law of works. The second is a receiving of them from Christ, the true Mediator, yet immediately, by the intervention of a typical one; and so is a receiving of them as the law of Moses, the typical Mediator, who delivered them from the ark or tabernacle. To this it is, and not to the delivering of them from mount Sinai, that the author doth here look, as is evident from his own words, *Vol. II. p. 12.* The former manner of receiving them is not agreeable to the state of real believers; since they never were, nor are given in that manner to believers in Christ, but only to unbelievers; whether under the Old or New Testament. The latter is not agreeable to the state of New Testament believers; since the true Mediator is come, and is sealed of the Father, as the great Prophet, to whom Moses must give place, *Mat. xvii. 5. Acts iii. 22.* See *Turret. loc. II. q. 24. th. 15.* However the not receiving of Moses as the lawgiver of the Christian church, carries no prejudice to the honour of that faithful servant; nor to the receiving of his writings, as the word of God; they being of divine inspiration, yea, and the fundamental divine revelation.

(*f*) This plainly concludes, that to receive the law of the Ten Commandments from God, as Creator out of Christ, is to receive them as the law (or covenant) of works; unless men will fancy, that after God hath made two covenants, the one of works, the other of grace, he will yet deal with them neither in the way of the one, nor of the other.

a rule of life, at the hands of Moses, as well as the believers amongst the Jews did.

* Bolton's *Evan.* For answer hereunto, I pray you consider *, that the Ten Commandments, being the substance of the law of nature (*g*) engraven in the heart of man in innocency, and the express idea, or representation of God's own image, even a beam of his own holiness †, they were to have been a rule of life both to Adam and his posterity, though they never had been the covenant of works (*b*): but being become the covenant of works, they were to have been a rule of life to them, as a covenant of works (*i*). And then, being as it were razed out of

(*g*) Calling the Ten Commandments but the substance of the law of nature, he plainly intimates, that they were not the whole of that law; but that the law of nature had a penal sanction. Compare his speaking of the same Ten Commands, still as the substance of the law of works, and of the law of Christ, *Vol. I. p. 241*. Indeed he is not of that opinion, That a penal sanction is inseparable from the law of nature. That would put the glorified saints, and confirmed angels, in heaven (to say nothing more) under a penal sanction too: for without question, they are, and will remain for ever, under the law of nature. The truth is, the law of nature is suited both to the nature of God, and the nature of the creature: and there is no place for a penal sanction, where there is no possibility of transgression.

(*b*) The Ten Commands being the substance of the law of nature, a representation of God's image, and a beam of his holiness, behoved for ever unalterably to be a rule of life to mankind, in all possible states, conditions and circumstances; nothing but the utter destruction of human nature, and its ceasing to be, could divest them of that office, since God is unchanging in his image and holiness. Hence their being a rule of life to Adam and his posterity, had no dependence on their becoming the

man's heart by his fall, they were made known to Adam, and the rest of the believing fathers, by visions and revelations, and so were a rule of life to him (k); yet not as the covenant of works, as they were before

covenant of works; but they would have been that rule, though there never had been any such covenant: yea, whatever covenant was introduced, whether of works or of grace; whatever form might be put upon them; they behoved still to remain the rule of life: no covenant, no form whatsoever, could ever prejudise this their royal dignity. Now whether this state of the matter, on their being the covenant of works, which was merely accessory to them, and might never have been at all; is the firmer foundation, to build their being a rule of life upon? is no hard question to determine.

(i) And would have been so always to them all, till they had perfectly fulfilled that covenant; had they not been divested of that form, unto believers, through Jesus Christ their surety. To them they remain to be a rule of life, but not under the form of the covenant of works: but to unbelievers, they are, and still will be a rule of life under that form.

(k) And to them. One will not think strange to hear, that the Ten Commands were, as it were razed, out of man's heart, by the fall; if one consider the spirituality and vast extent of them, and that they were, in their perfection engraven on the heart of man, in his creation; and doth withal take notice of the ruin brought on man, by the fall. Hereby he indeed lost the very knowledge of the law of nature; if the Ten Commands are, to be reckoned, as certainly they are, the substance and matter of that law; although he lost it not totally, but some remains thereof were left with him. Concerning these the apostle speaks, *Rom. i. 19, 20. and ii. 14, 15.* And our author teacheth expressly, 'That the law is partly known by nature, to wit, in its corrupt state. See *vol II.* p. 26. And here he saith, not simply, that the Ten Commandments were razed; tho' in another case, [*Vol. I.* p. 24.] he speaks after that

his fall, and so continued until the time of Moses. And as they were delivered by Moses unto the believing Jews from the ark, and so as from Christ, they were a rule of life to them, until the time of Christ's coming in the flesh (1). And since Christ's coming in the flesh, they have been and are to be, a rule of life both to believing Jews and believing Gentiles, unto the end of the world; not as they are delivered by Moses, but as they are delivered by Christ: for when Christ the Son comes and speaks himself, then Moses the servant must keep silence; according as Moses himself foretold, *Acts*, iii. 22. saying, *A Prophet shall the Lord*

manner, where yet is it evident he means not a razing quite: but he says, They were as it were razed. But what are these remains of them in comparison with that body of natural laws, fairly written, and deeply engraven, on the heart of innocent Adam? If they were not as it were razed, what need is there of writing a new copy of them in the hearts of the elect, according to the promise of the new covenant, *I will put my laws into their hearts, and in their minds will I write them*, *Heb.* x. 16. and viii. 10. *Jer.* xxxi. 33. What need was there of writing them in the Book of the Lord, the Bible, in which they were made known again to us; as they were to Adam and the believing fathers, the author speaks of, by visions and revelations? the latter being as necessary to them, as the former, is to us, for that end; since these supplied to them the want of the Scriptures. As for those, who neither had these visions nor revelations given to themselves, nor to the doctrine thereby taught, and communicated to them by others.—It is manifest, they could have no more knowledge of those laws, that was to be found among the ruins of mankind in the fall.

(1) As to the delivering of Ten Commandments from the ark, or the tabernacle. See the sense of it, and the Scripture-ground for it, *Vol. I.* p. 98, 99. note (v), and p. 117. note (c).

your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, which he shall say unto you. And therefore, when the disciples seemed to desire to hear Moses and Elias (n) to speak, on the mountain Tabor, they were presently taken away; and a voice came out of the cloud, saying, *This is my beloved Son in whom I am well pleased; hear ye him,* Matt. xvii. 4, 5. As if the Lord had said, you are not now to hear either Moses or Elias, but my well-beloved Son; and therefore I say unto you, *Hear HIM* (o). And is it not said, *Heb. i. 2. That in these last days God hath spoken to us by his Son?* and doth not the apostle say, *Let the word of Christ dwell in you richly; and whatsoever you do, in word or deed, do all in the name of our Lord Jesus Christ,* Col. iii. 16, 17. The wife must be subject unto the husband, as ~~unto~~ Christ, *ver. 18. (p)*; the child must yield obedience to his parents, as unto Christ, *ver. 20.* and the believing servant must do his master's business, as Christ's business; for saith the apostle, *Ye serve the Lord Christ;* *ver. 24.* Yea, saith he to the Galatians, *Bear ye one another's burthens, and so fulfil the law of Christ,* Galat. vi. 2.

Ant. Sir, I like it very well, that you say, Christ should be a Christian's teacher, and not Moses; but yet I question, whether the Ten Commandments may be called the law of Christ; for where can you find them repeated, either by our Saviour, or his apostles, in the whole New Testament.

Evan. Though we find not that they are repeated, in such a method, as they are set down in Exodus, and

(n) The former, the giver of the law; the latter the Restorer of it.

(o) "Which words establish Christ as the only Doctor and Teacher of his church; the only one whom he had trusted to deliver his truths and will to his people; the only one to whom Christians are to hearken." *Sup. to Pool's Annot. on Mat. xvii. 5.*

(p) *Wives submit yourselves unto your own husbands, as unto the Lord,* Eph. v. 22.

Duteronomy: yet so long as we find, that Christ and his apostles did require and command these things, that are therein commanded; and reprove and condemn those things that are therein forbidden; and that both by their lives and doctrines: it is sufficient to prove them to be the law of Christ (q).

Ant. I think indeed, they have done so, touching some of the commandments, but not touching all.

Evan. Because you say so, I intreat you to consider,

First, Whether the true knowledge of God required, *John* iii. 19. and the want of it, condemned, *2 Theff.* i. 8. and the true love of God, required, *Mat.* xxii. 37. and the want of it, reprov'd *John* v. 42. and the true fear of God, required *1 Pet.* ii. 17. *Heb.* xii. 28. and the want of it, condemned *Rom.* iii. 18. and the true trusting in God required, and the trusting in the creatures, forbidden, *2 Cor.* i. 9. *1 Tim.* vi. 17. be not the substance of the first commandment.

(q) Whether or not this be sufficient to prove them to be the law of Christ, having a divine, authoritative, binding power on mens' consciences, notwithstanding of the term, doctrines, here used by the author? One may judge from these texts, *Matth.* vii. 28, 29. *The people were astonished at his doctrine. For he taught them, as one having authority, and not as the Scribes,* *John* vii. 16. *My doctrine is not mine, but his that sent me.* *Heb.* i. 1, 2, 3. *God who at sundry times, and in diverse manners, spake in time past unto the fathers, by the prophets, hath in these last days, spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, &c.* *Matth.* xxviii. 18, 19, 20. *All power is given unto me in heaven and earth: Go ye therefore, and teach all nations—to observe all things whatsoever I have commanded you.* The original word, in the Old Testament, rendered law, doth properly signify a doctrine. Hence, *Matth.* xv. 9. *Teaching for doctrines the commandments of men,* i. e. the laws and commands of men, for the law's and commands of God. Compare *ver.* 4, 5, 6.

And consider, 2dly, Whether the *hearing and reading of God's word*, commanded, *John v. 39. Rev. i. 3* and *prayer*, required, *Rom. xii. 12. 1 Thess. v. 17.* and *singing of Psalms*, required, *Col. iii. 16. 1 Jam. v. 13.* and *whither idolatry*, forbidden, *1 Cor. x. 14. 1 John v. 21.* be not the substance of the second commandment.

And consider, 3dly, Whether *worshipping of God in vain*, condemned, *Matth. xv. 9.* and *using vain repetitions in prayer*, forbidden, *Matth. vi. 7.* and *hearing of the word only, and not doing*, forbidden, *Jam. i. 22.* whether *worshipping God in spirit and truth*, commanded, *John iv. 24.* and *praying with the spirit and with understanding also*; and *singing with the spirit, and with understanding also*; commanded, *1 Cor. xiv. 15.* and *taking heed what we hear*, *Mark iv. 24.* be not the substance of the third commandment.

Consider, 4thly, Whether *Christ's rising from the dead, the first day of the week*, *Mark xvi. 2, 9.* the *disciples assembling*, and *Christ's appearing unto them*, two several *first days of the week*, *John xi. 19, 26.* and the *disciples coming together and breaking bread*, and *preaching afterwards on that day*, *Acts xx. 7. 1 Cor. xvi. 2.* and *John's being in the spirit on the Lord's day*, *Rev. i. 10.* I say, consider whether these things do not prove, that the *first day of the week* is to be kept as the Christian sabbath. *

Consider, 5thly, Whether the apostle's saying, *Children, obey your parents in the Lord, for this is right: Honour thy father and thy mother, which is the first commandment with promise*, *Eph. vi. 1, 2.* and all these other exhortations, given by him and the apostle Peter, both to *inferiors and superiors*, to do their duty either to other, *Eph. v. 22, 25. Eph. vi. 4, 5, 9. Col. iii. 18, 19, 20, 21, 22. Tit. iii. 1. 1 Pet. iii. 1. 1 Pet. ii. 18.* I say, consider whether all these places do not prove, that the duties of the fifth commandment are required in the New Testament.

Here you see are five of the 'Ten Commandments; and as for the other five, the apostle reckons them up altogether, saying, *Thou shalt not commit adultery, Thou*

Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, Rom. xiii. 9. Now, judge you whether the Ten Commandments be not repeated in the New Testament; and so consequently whether they be not the law of Christ, and whether a believer be not under the law to Christ, or in the law through Christ, as the apostle's phrase is, 1 Cor. ix. 21.

Sect. 3. *Ant.* But yet, Sir, as I remember, both Luther and Calvin do speak, as though a believer were so quite freed from the law by Christ, as that he need not make any conscience at all of yielding obedience to it.

Evan. I know right well that Luther on the Galatians, p. 59. saith, The conscience hath nothing to do with the law or works: and that Calvin, in his *Instit.* p. 403. saith, The conscience of the faithful, when the assurance of their justification before God is to be sought, must raise and advance themselves above the law, and forget the whole righteousness of the law, and lay aside all thinking upon works. Now, for the true understanding of these two worthy servants of Christ, two things are to be considered and concluded. *First*, That when they speak thus of the law, it is evident they mean only in the case of justification. *Secondly*, That when the conscience hath to do with the law in the case of justification, it hath to do with it only, as it is the covenant of works: for as the law, is the law of Christ, it neither justifies nor condemns (r). And so, if you understand

(r) *i. e.* The law of the Ten Commandments, commonly called the moral law, as it is the law of Christ, neither justifies nor condemns mens' persons, in the sight of God. How can it do either the one, or the other, as such? Since to be under it, as it is the law of Christ, is the peculiar privilege of believers, already justified by grace, and set beyond the reach of condemnation; according to that of the Apostle, Rom. viii. 1. *There is therefore now no condemnation to them which are in Christ Jesus.* But to say, That this makes the law of Christ despicable, is to forget, the sovereign authority of God in him; his matchless love, in dying for sinners; the endearing re-

it of the law, as it is the covenant of works, according to their meaning; then it is most true that they

lations, wherein he stands to his people; and upon the one hand, the enjoyment of actual communion and fellowship with God, and the many precious tokens of his love, to be conferred on them, in the way of close walking with God: and upon the other hand, the want of that communion and fellowship and the many fearful tokens of his anger against them for their sins. See *Vol. I.* All these belong to the law of Christ, and will never be despicable, in the eyes of any gracious soul: though I doubt if ever hell, and damnation were more despised in the eyes of others, than they are at this day, wherein believers and unbelievers are set so much on a level, with respect to these awful things.

As to the point of condemnation, it is evident from Scripture, that no law can condemn these, *who are in Christ Jesus*, Rom. viii. 1, 33. And the law, as it is the covenant of works, condemns all those, who are not in Christ, but *under the law*, Gal. iii. 10. Rom. iii. 19. And particularly, it condemns every unbeliever; whose condemnation will be fearfully aggravated, by his rejecting of the Gospel-offer: the which rejected offer will be a witness against him, in the judgment; in respect whereof our Lord saith, *John xii. 48. The word that I have spoken the same shall judge him in the last day.* Compare chap. xv. 22. *If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin.* Therefore the law, which unbelievers still remain under, as a covenant of works, will condemn them with a double condemnation, *John iii. 18. He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.* And hence it appears, that there is as little need of, as there is warrant for, a condemning-gospel. The holy Scripture states it as the difference betwixt the law and the Gospel, That the former is the ministration of condemnation and death; the latter, the ministration of righteousness and life, 2 Cor. iii. 6, 7, 8, 9. Compare *John xii. 47. If any man hear my*

say : for why should a man let the law come into his conscience ? That is, why should a man make any con-

words, and believe not, I judge him not ; for I came not to judge the world, but to save the world.

As to the point of justification ; no man is, nor can he be justified by the law. It is true, the Neonomians or Baxterians, to wind in a righteousness of our own into the case of justification, do turn the gospel into a law, properly so called ; and do tell us, that the gospel justifieth as a law ; and roundly own what is the necessary consequent of that doctrine, to wit, that faith justifieth, as it is our evangelical righteousness, or our keeping the gospel-law, which runs thus, He that believeth shall not perish. *Gibbon's Ser. Morn. Ex. Meth.* p. 418,—421. But the Holy Scripture teacheth, that we are justified by grace, and by no law, nor deed, or work of a law, properly so called, call it the law of Christ, or the gospel-law, or what law one pleaseth ; and thereby faith itself, considered as a deed or work of a law, is excluded from the justification of a sinner, and hath place therein, only as an instrument, *Gal. iii. 11. That no man is justified by a law in the sight of God, it is evident, Chap. v. 4. Whosoever of you are justified by a law, ye are fallen from grace. Rom. iii. 28. Therefore we conclude, that a man is justified by faith, without the deeds of a law. Gal. ii. 16. Knowing that a man is not justified by works of a law.* I read, a law, deeds, works, simply ; because so the original words, used in the texts, do undeniably signify.

To this agrees, *Westm. Conf. chap. 11. art. 1.* " These whom God effectually calleth, he also freely justifieth—not for any thing wrought in them, or done by them, but for Christ's sake alone ; nor by imputing faith itself, the act of believing, or any other evangelical obedience, in them, as their righteousness ; but, &c." *Larg. Cat. quest. 73.* " Faith justifies a sinner in the sight of God, not—as if the grace of faith, or any act thereof, were imputed to him for his justification ; but only as it is an instrument by which he receiveth and

science of doing the law; to be justified thereby, considering it is a thing impossible? Nay, what need hath a man to make conscience of doing the law to be justified thereby, when he knows he is already justified another way? Nay, what need hath a man to make conscience of doing that law, which is dead to him, and he to it? Hath a woman any need to make any conscience of doing her duty to her husband when he is dead, nay, when she herself is dead also? or, hath a debtor any need to make any conscience of paying that debt which is already fully discharged by his surety? Will any man be afraid of that obligation which is made void *, the seal torn off, the writing defaced nay, not only cancelled and crossed, but torn in pieces (*f*). I remember the apostle saith, *Heb. x. 1, 2.* 'That if the sacrifices which were offered in the Old Testament could have made the comers thereunto perfect, and have purged the worshippers, then should they have had no more conscience of sin, that is, their conscience would not have accused them of being guilty of sins. Now the blood of Christ hath purged the conscience of a believer from all his sins (*chap. ix. 14.*) as they are transgressions against the covenant of

* Bolton's
True
Bounds,
p. 31.

applieth Christ and his righteousness." *Westm. Confess.* chap. 19. art. 6. "Although true believers be not under the law, as a covenant of works, to be thereby justified or condemned; yet is it of great use to them, as well as to others, in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly." From this last passage of the confession, two important points plainly offer themselves. (1.) That the law is a rule of life to believers, directing and binding them to duty, though they are neither justified nor condemned by it. " (2.) That neither justifying nor condemning belong unto the law, as a rule of life simply, but as a covenant of works." And these are the very points here taught by our author.

(*f*) Col. ii. 14. *Blotting out the hand writing—nailing it to his cross.*

works: and therefore, what needs his conscience be troubled about that covenant? But now I pray you, observe and take notice, that although Luther and Calvin do thus exempt a believer from the Law, in the case of justification, and as it is, the Law or covenant of works; yet do they not so, out of the case of justification, and as it is the Law of Christ.

For thus saith Luther on the Galatians, p. 182. out of the matter of justification, we ought with Paul, *Rom.* vii. 12, 14. to think reverently of the law, to commend it highly, to call it holy, righteous, just, good, spiritual, and divine. Yea, out of the case of justification, we ought to make a god of it (*t*). And in another place, saith he, on the Galatians, p. 5. There is a civil righteousness, and a ceremonial righteousness: yea, and besides these, there is another righteousness, which is the righteousness of the law, or of the Ten Commandments, which Moses teacheth; this also we teach after the doctrine of faith. And in another place *,

* Choice
Sermons,
p. 103.

he, having shewed that believers, through Christ, are far above the law, adds; Howbeit, I will not deny but Moses sheweth to them their duties, in which respect they are to be admonished and urged: wherefore such doctrines and admonitions ought to be among Christians, as it is certain there was among the apostles; whereby every man may be admonished of his estate and office.

And Calvin, having said (as I told you before) That Christians, in the case of justification, must raise and advance themselves above the law, adds; Neither can any man thereby gather that the law is superfluous to the faithful, whom notwithstanding it doth not cease to teach, exhort, and prick forward to goodness, although before God's judgment-seat it hath no place in their conscience.

(*t*) *i. e.* Raise our esteem of it to the highest pitch, and give it illimited obedience. Compare this with what is cited from the same Luther, concerning the law.

Ant. But, Sir, if I forget not, Musculus saith, That the law is utterly abrogated *.

* Com. Pla. Fol. English, 119, 120.

Evan. Indeed Musculus, speaking of the Ten Commandments, saith, If they be weak, if they be the letter, if they do work transgression, *anger, curse and death*: and if Christ, by the law of the Spirit of life delivered them that believed in him from the law of the letter, which was weak to justify, and strong to condemn, and from the curse, being made a curse for us, surely they be abrogated. Now this is most certain, that the Ten Commandments do no way work transgression, anger, curse, and death, but only as they are the covenant of works (u). Neither hath Christ delivered believers *any*

(u) According to the Holy Scripture, it is certain, that the law of the Ten Commandments hath an irritating effect, whereby they increase sin; and a condemning and killing effect, so that they work curse, death, and wrath, called anger (it would seem) in the language of our forefathers, when Musculus's common places were Englished. And it is no less certain, that Jesus Christ hath delivered believers from the law, as it hath these effects, *Rom. xiv. 15. For if they which are of the law be heirs, faith is made void, and the promise made of none effect, because the law worketh wrath.* Chap. vii. 5, 6. *For when we were in the flesh, the motions of sins which were by the law, did work in our members, to bring forth fruit unto death. But now we are delivered from the law — that we should serve in newness of spirit, &c.* Chap. viii. 2. *For the law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death.* Gal. iii. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us.* If then the Ten Commandments have these effects, not only as they are the covenant of works, but as they are the law of Christ, or a rule of life; then believers are altogether delivered from them, which is absurd and abominable doctrine. Therefore it evidently follows, that the Ten Commandments have these effects, only as they are the covenant of works. The truth

otherways from them, than as they are the covenant of works. And therefore we may assuredly conclude, that they are *no otherways* abrogated than as they are the covenant of works (v). Neither did Musculus intend

is, unto a gracious soul, the strongest possible temptation to Antinomianism, or casting off the Ten Commandments for good and all, would be to labour to persuade him, that they have these effects, not only as they are the covenant of works, but as they are the law of Christ: so that, take them what way he will, he shall find they have not only a cursing, condemning, and killing power, but also an irritating effect, increasing sin in him. Nevertheless, a Christian man's doing against them (which is the reverend Musculus's phrase, as cited by the author in the following page) may be a transgression: for a man may transgress the law, tho' the motions of his sins be not by the law. And how such a man's sinning is more outrageous than an ungodly man's will convincingly appear, if one measures the outrageousness of sinning by the obligations to duty lying on the sinner, and not by his personal hazard, which is a measure more becoming a slave than a son.

(v) Thus our author hath proven, that the law of the Ten Commandments is a rule of life to believers; and hath vindicated Luther and Calvin from the opposite Antinomian error, as he doth Musculus also, in the following words; and that from their express declarations, in their own words. And here is the conclusion of the whole matter. To shew the judgment of other orthodox Protestant divines, on this head, against the Antinomians; it will not be amiss to adduce a passage out of a system of divinity, commonly put into the hands of students, not very many years ago, I am sure: "It is one thing (saith Turretine, disputing against the Antinomians) to be under the law as a covenant; another thing, not to be under the law as a rule of life. In the former sense, Paul saith, *That we are not under the law, but under grace*, Rom. vi. 14. as to its covenant-relation, curse, and rigour; but in the latter sense we always

any otherways: for faith he, in the words following, it must not be understood, that the points of the substance of Moses's covenant are utterly brought to nothing (*w*); God forbid. For a Christian man is not at liberty to do these things that are ungodly and wicked: and if the doing of those things the law forbids, do not displease Christ; if they be not much different (*x*), yea contrary; if they be not repugnant, to the righteousness which we received of him; let it be lawful for a Christian man to do them; or else not (*y*). But a Christian man do-

remain bound unto it, though for a different end: for in the first covenant, man was to do this, to the end that he might live; but in the other, he is bound to perform the same thing, not that he may live, but because he lives." *Turret.* loc. 11. quest. 24. thes. 7. View again, *Westm. Confess.* chap. 19. art. 6. the words whereof are cited [*Vol. II.* page 18.] Hereupon agreeth our author's conclusion, *viz.* That believers are no otherways, not any otherways delivered from the law of the Ten Commandments, but as they are the covenant of works. Now, how can those who oppose Antinomianism, on this head, contradict the author thereupon, but by asserting, "That believers are not delivered from the law, as it is the covenant of works, but that they are still under the power of the covenant of works?" The which are principles as opposite to the received doctrine of orthodox Protestant divines, and to the confession of faith, as they are to the doctrine of our author.

(*w*) *i. e.* That the particular precepts of the law of the Ten Commandments, called by Musculus the substance of the law-covenant, are disannulled, and no more to be regarded.

(*x*) *i. e.* Very unsuitable.

(*y*) *i. e.* Or if they be, as certainly they are, displeasing to Christ; most unsuitable, contrary and repugnant to the righteousness, which the believer hath received from Christ: then they are by no means to be done.

ing against those things which be commanded in the Decalogue, doth sin more outrageously, than he that should so do, being under the law (z); so far off is he

(z) These are the words of Musculus still adduced by the author to shew, that that famous divine was no Antinomian; and if they will not serve to clear him, but he must still be on that side. I apprehend, orthodox Protestants will be sorry for their loss of that great man. But though it be observed, that he speaks of doing against the things commanded in the law, but not against the law itself; there is no hazard: for it is evident, that by the law, Musculus understands the covenant of works, or, in his stile Moses's covenant: and since he was not of the opinion, that believers are under the covenant of works, no, nor under the commanding power of that covenant; he could not say, that they sinned against it. However, he still looks on the Ten Commandments, the substance of that covenant to be also the law of Christ, binding the Christian man to obedience. From his saying, That a Christian doing against these things, sins more outrageously, than one who is under the law; it doth indeed follow, that a Christian's sin is more displeasing to God, and deserves a heavier curse, in itself; tho' in the mean time, the law of Christ hath no curse annexed unto the transgression of it. For sin's deserving of a curse, ariseth not from the threatening, but from its contrariety to the precept, and consequently to the holy nature of God: since 'tis manifest, that sin doth not therefore deserve a curse, because a curse is threatened; but a curse is threatened, because sin deserves it. And the sins of believers do, in themselves, deserve a heavier, curse, than the sins of others. Yet the law of Christ hath not a curse annexed to the transgressions of it; because the heavy curse, deserved by the sins of believers, was already laid on Christ, to whom they are united: and he bare it for them, and bore it away from them; so that they cannot be threatened with it, over again, after their union with him.

from being free from those things that be there commanded.

SECT. 4. Wherefore, friend Antinomista, if either you, or any man else, shall, under a pretence of your being in Christ, exempt yourselves from being under the law of the Ten Commands, as they are the law of Christ, I tell you truly, it is a shrewd sign you are not yet in Christ; for if you were, then Christ were in you; and if Christ were in you, then would he govern you, and you would be subject unto him. I am sure the prophet Isaiah tells us, that the same Lord, who is our Saviour, is also our King and Law-giver, Isa. xxxiii. 22. and truly, he will not be Jesus a Saviour to any, but only to those unto whom he is Christ a Lord; for the very truth is, wheresoever he is Jesus a Saviour, he is also Christ a Lord: and therefore, I beseech you, examine yourself whether he be so to you or no.

Ant. Why then, Sir, it seemeth that you stand upon marks and signs.

Evan. Yea, indeed, I stand so much upon marks and signs, that I say unto you in the words of the apostle John, 1 *John* iii. 10. *In this the children of God are manifest, and the children of the devil: whosoever doth not righteousness, is not of God.* For saith Luther*, he that is truly baptized, is become a new man, and hath a new nature, and is endowed with new dispositions: and loveth, liveth, speaketh, and doth far otherways than he was wont, or could before. For, saith godly Tindal†, God worketh with his word, and in his word; and bringeth faith into the hearts of his elect, and looseth the heart from sin, and knitteth it to God, and giveth a man power to do that which was before impossible for him to do, and turneth him into a new nature (a). And therefore, saith Luther in ano-

* Choice
Serm.
p. 122.

† Tindal
Par.
Wick.
Mam.
p. 65, 66.

(a) i. e. Makes him a new man.

* Choice
Serm.
P. 197. ther place *, Herein works are to be extolled and commended, in that they are fruits and signs of faith; and therefore he that hath no regard how he leadeth his life, that he may stop the mouths of all blamers and accusers, and clear himself before all, and testify that he hath lived, spoken, and done well, is not yet a Christian.

† Para.
Wick. How then, saith Tindal again†, dare any man think that God's favour is on him, and God's Spirit within him; when he feeleth not the

Mam.
P. 68. working of his Spirit, nor himself disposed to any good thing (b)?

Ant. But by your favour, Sir, I am persuaded that many a man deceives his own soul by these marks and signs.

Evan. Indeed I must needs confess with Mr. Bolton and Mr. Dyke, that in these times of Christianity †, a reprobate may make a glorious profession of the gospel, and perform all duties and exercises of religion; and that, in outward appearance, with as great spirit and zeal, as a true believer: yea, he may be made partaker of some measure of inward illumination ‖, and have a shadow of true regeneration; there being no grace effectually wrought in the faithful, a resemblance whereof may not be found in the unregenerate. And therefore I say, if any man pitch upon the sign, without the thing signified by the sign (c), that is, if he pitch upon his graces (or gifts rather) and duties, and conclude assurance from them, as they are in him, and come from him, without having reference to Jesus Christ, as the *root* and *fountain* of them; then are they deceitful marks and signs (d): but

(b) *viz.* Habitually.

(c) To wit Christ in the heart.

(d) Because all true grace and acceptable duty, flow from Jesus Christ, dwelling in one's heart, by his Spirit; and whatsoever comes not that way, is but a shew

if he look upon them with reference to Jesus Christ, then are they not deceitful, but true evidences and demonstrations of faith in Christ. And thus a man doth, when he looks upon his outward actions, as flowing from the inward actions of his mind, and upon the inward actions of his mind as flowing from the habits of grace within him, and upon the habits of grace within him as flowing from his justification, and upon his justification as flowing from his faith, and upon his faith as given by, and embracing Jesus Christ. Thus I say, if he rests not till he comes to Christ, his marks and signs are not deceitful, but true (*e*).

and semblance of these things, *Rom. viii. 9. If any man have not the Spirit of Christ, he is none of his, John xv. 5. Without me ye can do nothing. Chap. i. 16. And of his fulness have we all received, and grace for grace. Gal. ii. 20. I live, yet not I, but Christ liveth in me.* "The cause of good works, we confess to be, not our free-will, but the Spirit of the Lord Jesus, who dwelling in our hearts, by true faith, bringeth forth such works as God hath prepared for us to walk in. *Old Confess. art. 13. "So good works follow as effects of Christ in us, possessed by faith."* *Mr. John Davidſon's Catech. page 30.*

(*e*) Here is a chain, serving to lead a child of God unto assurance, that he is in the state of grace; wherein duties and graces, being run up unto their true spring, do so shine after trial of them, as one may conclude assurance from them, as the author phraseth it. And here it is to be observed, that these words, *outward actions, actions of the mind, habits of grace, justification, faith, embracing of Christ*, are, in the progress of the trial, to be taken in their general notion, agreeing both to what is true, and what is false, in each particular; as faith feigned and unfeigned, justification real and imaginary, grace common and saving, &c. For the special nature of these is still supposed to be undetermined to the person under trial, until he come to the end of the trial. This is evident from the nature

Ant. But, Sir, if an unbeliever may have a resemblance of every grace that is wrought in a believer,

of the thing; and from the author's words too, in the sentence immediately preceding, where he saith, If he pitch upon his graces, or gifts rather; the which correction he makes, because the former word is ordinarily restricted to saving grace; the latter not so. And hence it appears, that the author was far from imagining, that a man must have the assurance he speaks of, before he can conclude it from his graces or duties.

The links of this chain are five. The first, outward actions, or works materially good, flowing from the inward actions of the mind: otherwise they are but pieces of gross dissimulation; as was the respect and honour put upon Christ by the Herodians and others, when they asked him, *If it was lawful to give tribute unto Caesar?* Matth. xxii. 16, 17, 18. The second, 'These actions of the mind, flowing from the habits of grace within the man: otherways, they are but fair flowers, which, *because they have no root, wither away*, Matt. xiii. 6. like the Israelites, *their seeking, returning, enquiring after, and remembering God, when he slew them*, Psal. lxxviii. 34, 35, 36, 37. The third, these habits of grace within the man, flowing from his justification: otherwise they are but the habits of common grace, or of mere moral virtues, to be found in hypocritical professors, and sober heathens. The fourth, 'The man's justification, flowing from his faith: otherwise it is but as the imaginary justification of *Pharisees, Papists, and Legalists*, who are *they which justify themselves*, Luke xvi. 15. The fifth, His faith given by Christ, and embracing Christ: otherways it is but feigned faith, which never knits the soul to Christ, but leaves the man in the case of the fruitless branch, which is to be *taken away*, John xv. 2.

This chain is not of our author's framing, but is a scriptural one, 1 Tim. i. 5. Now (1.) *the end of the commandment is charity*, (2.) *out of a pure heart*, (3.) *and of a good conscience*, (4.) *and of faith* (5.) *unfeigned*.

then it must needs be an hard matter to find out the *difference*; and therefore, I conceive it is best for a man not to trouble himself at all about marks and signs.

“Wherein the apostle teacheth, that the obedience of the law must flow from love, and love from a pure heart, and a pure heart from a good conscience, and a good conscience from faith unfeigned; thus he maketh the only right channel of good works.” *Practical Use of Saving Knowledge*. Tit. The third thing requisite to evidence true faith, is, that obedience to the law run in the right channel, that is through faith in Christ.

If one examines himself by this infallible rule, he cannot safely take his obedience for a mark or evidence of his being in the state of grace, until he run it up unto his faith, embracing Christ. But then finding that his faith made him a good conscience, and his good conscience a pure heart, and his pure heart produced love, from whence his obedience flowed; in that case, his obedience is a true mark of the unfeignedness of his faith; from whence he may assuredly conclude, that he is in a state of grace. Our author's method being a copy of this, the objections against it must effect both.

Let us suppose two men to put themselves on a trial of their state according to this method; and to pitch upon some external duties of theirs, or some graces which they seem to discern in themselves, as to the substance thereof; though, as yet, they know not the specific nature of the same, namely, whether they be true or false.

The one finds, that his external duties proceeded not from the inward actions of his mind; or if they did, that yet these actions of his mind did not proceed from habits of grace in him; or if they did proceed from these, yet these flowed not from his justification, or, which is the same, followed not upon the purging of his conscience; or if they did, that yet his justification, or good conscience, such as they are, proceeded not from his faith; or if they did proceed from it,

Evan. Give me leave to deal plainly with you, in telling you, that altho' we cannot say, every one that

that yet that faith of his did not embrace Christ, and consequently was not of the special operation of God, or given him by Christ in him, by his Spirit. In all, or any of these cases, it is plain, that the external duties, or the (so called) graces, which he pitched upon, can be no true marks, from which he may conclude himself to be in a state of grace.

The other finds, that his external duties did, indeed, flow from the inward actions of his mind, and these from habits of grace in him, and these again from his justification, or good conscience, and that from his faith, and that his faith embraced Christ. Here two things are observable: (1.) That neither the duties nor graces pitched upon, could be sure marks to him, before he came to the last point; in regard of the flaw that possibly might still be found in the immediate or mediate springs of them. And therefore the looking, mentioned by the author, is indeed a progressive knowledge and discovery; but still unclear and uncertain, till one comes to the end, and the whole evidence is put together; even as it is in searching out some abstruse point, by observation of the dependence and connection things have one with another. Wherefore our author doth by no means suppose, that I must know certainly that I am in Christ and justified, and that my faith is given me by Christ, before these duties or graces can be true marks or evidences to me. (2.) That the man perceiving his embracing of Christ, as to the substance of the action, is assured of the saving nature of it, (namely, that it is a faith uniting him to Christ, and given him by Christ in him) by the train of effects he sees to have followed it, according to the established order in the covenant of grace, 1 *Tim.* i. 5. From which effects of his faith embracing Christ, that which might have deceived him was all along gradually removed in the progress. Thus he is indeed sent back to the fruits of his faith, for true marks and evidences of it: but he is sent back to them, as standing clear

hath a form of godliness hath also the power of godliness; yet we may truly say, that he who hath not the form of godliness hath not the power of godliness; for though all be not gold that glistereth, yet all gold doth glister. And therefore, I tell you truly, if you have no regard to make the law of Christ your rule, by endeavouring to do what is required in the Ten Commandments, and to avoid what is there forbidden, it is a very evil sign: and therefore, I pray you consider of it.

SECT. 5. *Ant.* But, Sir, you know the Lord hath promised to write his law in a believer's heart; and to give him his Spirit to lead him into all truth: and therefore he hath no need of the law, written with paper and ink, to be a rule of life to him; neither hath he any need to endeavour to be obedient thereunto, as you say.

Evan. Indeed, saith Luther*, the matter would even so fare, as you say, if we were perfectly and altogether the inward and spiritual man, which cannot be in any wise before the last day, at the rising again of the dead (*f*): so long

* Christ.
lib. p. 39.

now in his regrefs, though they were not so in his progress. And at this rate he is not left to run in a circle, but hath a comfortable end of his self-examination, being assured by his duties and graces, the fruits of his faith, that his faith is unfeigned, and himself in the state of grace.

(*f*) We would have no need of the law written without us, if, as we are spiritual in part, in respect of sanctification begun in us, we were perfectly and altogether spiritual, both in body and soul. But that is not to be expected till the resurrection: when that, which is now *sown a natural body, is raised a spiritual body*, 1 Cor. xv. 44. being reunited to the *spirit* or soul *made perfect* at death; Heb. xii. 23. the which doth therefore no more, from the moment of death, need the law written without it.

as we be clothed with this mortal flesh, we do but begin and proceed onwards on our course towards perfection, which will be consummated in the life to come: and for this cause the apostle, *Rom. viii.* doth call this the *first fruits of the Spirit*, which we do enjoy in this life, the truth and fulness of which we shall

* Choice receive in the life to come. And therefore (saith he in another place *) it is necessary so to preach to them that have received the doctrine of faith, that they might

Sermons, be stirred up to go on in good life, which they have embraced; and that they suffer not themselves to be overcome by the assaults of the raging flesh: for we will not so presume of the doctrine of faith, as if, that be-

† *Ibid.* ing had, every man might do what he list-
ed †: no, we must earnestly endeavour
p. 297. ourselves, that we may be without blame;

and when we cannot attain thereunto, we must flee to prayer, and say before God and man, *Forgive us our trespasses*. And, saith Calvin, *Instit.* p. 162. one proper use and end of the law, concerning the faithful (g), in whose hearts liveth and reigneth the Spirit of God, is this; to wit, altho' they have the law written and engraven in their hearts by the finger of God, yet is the (b) law to them a very good means, whereby they may daily, better and more assuredly learn what is the will of the Lord: and let none of us exempt himself from this need, for no man hath hitherto attained to so great wisdom, but that he hath need to be daily instructed by the law. And herein Christ differeth from us, that the Father hath poured out upon him the infinite abundance of his Spirit †; but

† Calv. on whatsoever we do receive, it is so by mea-
Joh. iv. 34. sure, that we have need one of another.

Now mind it, I pray you, if believers have the Spirit but in *measure*, and know but in *part*, then have they the law written in their hearts but in *measure* and in

(g) i. e. Respecting believers.

(b) Written.

part (i), 1 Cor. xiii. 9. and if they have the law written in their hearts but in measure and in part, then have they not a perfect rule within them; and if they have not a perfect rule within them, then they have need to have a rule without them. And therefore, doubtless, the strongest believer of us all, had need to hearken to the advice of godly Tindal*, who saith, Seek the word of God in all things, and without the word of God do nothing. And saith another godly and evangelical writer, My brethren, let us do our whole endeavour to do the will of God as it becometh good children; and beware that we sin not, as near as we can †.

* In his Works, p. 86.

† Author of the Benefit of Christ's Death, p. 85.

Ant. Well, Sir, I cannot tell what to say; but (methinks) when a man is perfectly justified by faith, it is a very needless thing for him to endeavour to keep the law, and to do good works (k).

(i) They have not the law written compleatly and perfectly in their hearts.

(k) This Antinomian principle, That it is needless for a man, perfectly justified by faith, to endeavour to keep the law, and do good works, is a glaring evidence, that legality is so ingrained in man's corrupt nature, that until a man truly come to Christ, by faith, the legal disposition will still be reigning in him; let him turn himself into what shape, or be of what principles he will, in religion: though he run into Antinomianism, he'll carry along with him his legal spirit, which will always be a slavish and unholy spirit, He is constrained, as the author observes, to do all that he doth for fear of punishment, and hope of reward: and if it is once fixed in his mind, that these are ceased in his case, he stands still like a clock, when the weights that made her go, are removed; or like a slave, when he is in no hazard of the whip: than which there cannot be a greater evidence of lothsome legality.

* Christ. *Evan.* I remember Luther * faith, that
lib. p. 39. in his time there were some, that did rea-
 son after the like manner; If faith, say
 they, do accomplish all things, and if faith be only and
 alone sufficient unto righteousness; to what end are
 we commanded to do good deeds? we may go play
 then, and work no working at all. To whom he makes
 an answer, saying, Not so, ye ungodly! not so. And
 † On *Gal.* there were others that said †, If the law do
 p. 156. not justify, then it is in vain, and of none
 effect. Yet it is not therefore true (saith he)
 For like as this consequence is nothing worth; money
 doth not justify or make a man righteous, therefore it
 is unprofitable; the eyes do not justify, therefore they
 must be plucked out; the hands make not a man
 righteous, therefore they must be cut off: so is this
 naught also; the law doth not justify, therefore it is
 unprofitable. We do not therefore destroy and con-
 demn the law, because we say it doth not justify; but
 we say with Paul, (*1 Tim. i. 8.*) *the law is good, if a
 man do rightly use it.* And that this is a faithful saying, that
 they which have believed in God might be careful to main-
 tain good works; these things are good and profitable unto
 men, Titus iii. 8.

Se^ct. 6. *Neo.* Truly, Sir, for mine own part, I do
 much marvel, that this my friend Antinomista should
 be so confident of his faith in Christ, and yet so little
 regard holiness of life, and keeping of Christ's com-
 mandments, as it seems he doth. For I give the Lord
 thanks, I do now, in some small measure, believe, that
 I am, by Christ, freely and fully justified, and acquit-
 ted from all my sins; and therefore have no need either
 to eschew evil or do good, for fear of punishment or
 hope of reward; and yet (methinks) I find my heart
 more willing and desirous to do what the Lord com-
 mands, and to avoid what he forbids, than ever it was
 before I did thus believe (1). Surely, Sir, I do per-

(1) It is not the scope or design of Neophitus, here,
 to shew wherein the essence of faith consists, or to give

ceive that faith in Christ (*m*) is no hinderance to holiness of life, as I once thought it was.

a definition of it. But suppose it was so; his definition falls considerably short of some given by famous orthodox Protestant divines, yea, and churches too. See the note on the Definition of Faith. I repeat here Mr. John Davidſon's Definition only, *viz.* "Faith is an *heart assurance*, that our ſins are freely forgiven us in Chriſt." From whence one may clearly ſee, that ſome time a day, it was reckoned no abſurdity, that one's juſtification was made the object of one's belief. For the underſtanding of which antient Proteſtant doctrine, grown almoſt quite out of ken with unlearned readers, I ſhall adduce a paſſage out of Wendeline's *Chriſt. Theol.* lib. 1. cap. 24. pag. 542, 543. He propoſeth the Popiſh objection thus, "Juſtifying faith muſt go before juſtification; but the faith of ſpecial mercy doth not go before juſtification; if it did, it were falſe; for at that rate, a man ſhould believe that his ſins are forgiven, which as yet are not forgiven; ſince they are not forgiven but by juſtification: therefore the faith of ſpecial mercy is not juſtifying faith." In answer to which, he denies the ſecond of theſe propoſitions, with the proof thereof; and concludes in theſe words, "Juſtifying faith therefore hath for the ſpecial object of it, forgivenneſs of ſins *future, preſent, and paſt*." He explains it thus, "By the faith of ſpecial mercy, as it goeth before juſtification, a man doth not believe that his ſins are forgiven him already, before the act of believing." (This, by the bye, is the Antinomian faith, juſtifying only declaratively; follows the true doctrine of faith) "But that he ſhall have forgivenneſs of ſins: in the very act of juſtification, he believes his ſins are forgiven him, and ſo receives forgivenneſs after juſtification, he believes the paſt application," to wit, forgivenneſs, that is, that his ſins are now already forgiven him.

But the deſign of Neophitus is, to make a profeſſion of his faith, and, by an argument drawn from Chriſtian experience, to refute the Antinomian pretended

Evan. Neighbour Neophitus, if our friend Antinomista, do content himself with a mere gospel knowledge,

faith, whereby a sinner, at first brush, believes his sins to be already forgiven him, before the act of believing; and thereafter hath no regard to holiness of life: a plain evidence, that that persuasion is not of God. And in opposition to it, is this profession made, which consists of three parts.

(1.) He professeth, that he believes himself to be justified and acquitted from all his sins: and this is the belief of the past application, after justification, which we heard before from Wendeline. For we have already found Neophitus brought unto faith in Christ, and the match betwixt Christ and him declared to be made, though his faith was accompanied with fears. And now he finds his faith grown up in some small measure, unto the height which Antinomista pretended his faith to be at, namely, unto believing himself to be already justified: but withal he intimates, that his faith had not come to this pitch all of a sudden, as Antinomista's had done; but that it was sometime after he believed, ere he did thus believe. And now, indeed, his believing thus, only in some small measure, was his sin, and argued the weakness of his faith: but such a man's believing, in any measure, great or small, that he was justified and acquitted from all his sins, must be commended and approved; unless we will bring back the Popish doctrine of doubting.

(2.) He professeth, That therefore, namely, since he was justified, and believed himself to be so, he had no need to eschew evil, or do good for fear of punishment, or hope of reward: the which Antinomista pretending to likewise, had cast of all care of keeping the law, or doing good works; having no other principle of obedience within him. This doth not at all look to punishments and rewards, improperly so called, to wit, fatherly chastisements and favours, of which the author afterwards treats expressly: but 'tis plainly meant of rewards and punishments taken in a proper sense, as

in a notionary way; and have run out, to fetch in notions from Christ, and yet is not fetched in by the power of Christ; let us pity him, and pray for him. And in the mean time, I pray you, know that true faith in Christ (*n*) is so far from being a hinderance from holiness of life and good works, that it is the only furtherance, for only by faith in Christ, a man is enabled to exercise all Christian graces aright, and to perform all Christian duties aright, which before he could not. As for example, before a man believe God's love to him in Christ though he may have a kind of love to God, as he is his Creator and Preserver, and gives him many good things for this present life: yet if God do but open his eyes, to see what condition his soul is in;

flowing from the justice of God remunerative and vindictive, and proceeding upon our works, good and evil; and particularly it is meant of heaven and hell. This is the sense in which that phrase is commonly used by divines: and that it is so to be taken here, is evident from its being inferred from his justification, which indeed leaves no place for fear of punishment, and hope of reward, in the latter sense; but not so in the former sense. And thus, it appears, Nomista understood it, as shall appear afterwards.

(3.) He professeth, That he was so far from being the less inclined to duty, that he believed himself to be fully justified; and that the fear of punishment and hope of reward were ceased in his case: that, on the contrary, he found, as his faith grew, his love to and readiness for holiness of life grew; he was more willing; and more desirous to do the Lord's commandments, than he had been, before his faith was advanced to that pitch. And herein, I conceive, the experience of the saints will not contradict him. Thus he gives a plain testimony against the Antinomian faith.

(*m*) Namely, the faith of special mercy or a faith of particular application, without which, in greater or lesser measure, it is not saving faith.

(*n*) See the preceeding note.

that is, if he do but let him see that relation, that is betwixt God and him, according to the tenor of the covenant of works; then he conceives of him as an angry judge, armed with justice against him, and must be pacified by the works of the law, whereunto he finds his nature opposite and contrary: and therefore he hates both God and his law; and doth secretly wish and desire, there were neither God nor law. And though God should now give unto him never so many temporal blessings, yet could he not love him: for what malefactor could love that judge or his law, from whom he expected the sentence of condemnation, though he should feast him at his table with never so many dainties? *But after that the kindness and love of God his Saviour hath appeared, not by works of righteousness that he hath done, but according to his mercy he saved him,* Titus iii. 4, 5. that is when as by the eye of faith, he sees himself to stand in relation to God, according to the tenor of the covenant of grace (p); then he conceives of God as a most merciful and loving Father to him in Christ, that hath freely pardoned and forgiven him all his sins, and quite released him from the covenant of works (q); and by this means, *the love of God is shed abroad in his heart through the holy Ghost which is given to him; and then he loves God because he first loved him,* Rom. v. 5. & John iv. 19. For as a man seeth and feeleth by faith the love and favour of God towards him, in Christ his Son; so doth he love again both God and his law: and indeed it is impossible for any man to love God, till by faith he know himself beloved of God.

Secondly, Though a man, before he believe God's love to him in Christ, may have a great measure of le-

(p) His soul resting on Christ, whom he hath received for salvation.

(q) Thus he conceives of God, according to the measure of his faith, or of his soul's resting on Christ, which admits of various degrees.

gal humiliation compunction, sorrow and grief *, and be brought down (as it were) to the very gate of hell; and feel the very flashings of hell-fire in his conscience for his sins; yet it is not because he hath thereby offended God, but rather because he hath thereby offended himself; that is, because he hath thereby brought himself into the danger of eternal death and condemnation (*f*). But when once he believes the love of God to him in Christ, in pardoning his iniquity, and passing by his transgressions (*t*); then he sorrows and grieves for the offence of God by the sin, reasoning thus with himself, And is it so indeed? hath the Lord given his own Son to death for me who have been such a vile, sinful wretch? and hath Christ born all thy sin, and was he wounded for thy transgressions †? O, then the working of his bowels! the stirring of his affections, the melting and relenting of his repenting heart! *Then he remembers his evil ways, and his doings that were not good, and lothes himself in his own eyes for all his abominations; and looking upon Christ, whom he hath pierced, he mourns bitterly for him, as one mourneth for his only son*, Ezek. xxxvi. 31. Zech. xii. 10. Thus, when faith had bathed a man's heart in the blood of Christ, it is so mollified that it quickly dissolves into tears of godly sorrow: so that if Christ do but turn and look upon him, O then, with Peter, he goes out and weeps bitterly! And this is true gospel-mourning; and this is right evangelical repenting (*u*).

* Dyke on
Rep. p. 9.

† Dyke on
Rep. p. 21.

(*f*) A man's believing God's love to him, is woven into the very nature of saving faith, as hath been already shown. Wherefore, whatsoever humiliation, compunction, sorrow, and grief, for sin, go before it, they must needs be but legal, being before faith, *without which it is impossible to please God*, Heb. xi. 6.

(*t*) The belief of which, in some measure, is included in the nature of faith. See *Vol. II.* p. 34. note (*l*).

(*u*) This is the springing up of the seeds of repentance put into the heart in sanctification, *Larg. Catch.*

Thirdly, Though, before a man do truly believe in Christ, he may so reform his life and amend his ways, that as *touching the righteousness which is of the law*, he may be, with the apostle (*Philip. iii. 6.*) *blameless*; yet, being under the covenant of works, all the obedience that he yields to the law, all his leaving off sin and performance of duties, all his avoiding of what the law forbids, and all his doing of what the law commands, is begotten by the law of works, of Hagar the bond-woman, by the force of self-love: and so indeed they are the fruit and works of a bond-servant, that is moved and constrained to do all he that doth, for fear of punishment and hope of reward (v). “For (saith Lu-

q. 75. a work of sanctifying grace, acceptable to God; the curse being taken off the sinner, and his person accepted in the Beloved, and like to the mourning and repenting of that woman, *Luke vii. who, having much forgiven her, loved much, ver. 47.* Betwixt which repentance and pardon of sin, there is an inseparable connection; so that it is of such necessity to all sinners, that none may expect pardon without it. *Westm. Confess. chap. 15. art. 3.*

(v) This can have no reference at all to the motives of a believer's obedience; unless believers, as well as unbelievers, are to be reckoned to be under the covenant of works; for it is manifest, that the author speaks here, of such only as are under that covenant. But, on the contrary, if a man is under the covenant of works called the Law, in the stile of the Holy Ghost, he is not a believer, but an unbeliever, *Rom. vi. 14. Sin shall not have dominion over you: for ye are not under the law, but under grace.* This reasoning proceeds upon this principle, viz. These who are under the covenant of works, and they only, are under the dominion, or reigning power of sin. And if men, being under the covenant of works, are under the dominion of sin; it is evident, that they are not believers, but bond-servants; that the love of God dwelleth not in them; but corrupt self-love reigns in them; and therefore, unto the good they do, they are constrained, by fear of punishment and

ther on the Galatians, p. 218.) the law given on mount Sinai, which the Arabians call Agar, begetteth none but servants." And so indeed all that such a man doth is but hypocrisy; for he pretends the serving of God, whereas, indeed, he intends the serving of himself. And how can he do otherwise? for whilst he wants faith he wants all things: he is an empty vine, and therefore must needs bring forth fruit unto himself, *Hosea* chap. x. ver. 1. Till a man be served himself, he will not serve the Lord Christ (*w*). Nay, whilst he wants faith, he wants the love of Christ; and therefore he lives not to Christ, but to himself, because he lo-

hope of reward, agreeable to the threatening and promise of the broken covenant of works they are under: that their obedience, conform to their state and condition, is but servile; no better than it is here described to be; having only the letter, but not the spirit of true obedience, the which before any man can attain unto, he must be set free from the covenant of works, as the apostle teacheth, *Rom. vii. 6. But now, we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter*; and finally, that as is the condition and the obedience of these under the covenant of works, so shall their end be, *Gal. iv. 30. Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.*

(*w*) i. e. Till the empty vine be filled, with the Spirit; from Jesus Christ, it will never bring forth fruit unto him. Till a man do once eat, by faith, he will never work aright. The conscience must be purged from dead works, else one is not in case to serve the living God, *Heb. ix. 14.* The covenant of works saith to the sinner, who is yet without strength, *work, and then thou shalt be filled*; but the covenant of grace saith to him, *Be filled, and then thou must work.* And until the yoke of the covenant of works be taken off a man's jaws, and meat be laid unto him; he will never take on and bear the yoke of Christ acceptably.

veth himself. And hence, surely, we may conceive
 * Of Love, it is that Dr Preston saith *, All that
 page 19. a man doth, and not out of love, is out
 † *Ibid.* page of hypocrisy. Wheresoever love is not,
 18. there is nothing but hypocrisy in such a
 man's heart †

But when a man, through the *bearing of faith, receives the Spirit of Christ*, Gal. iii. 2. that spirit according to the measure of faith, writes the lively law of love in his heart, (as Tindal sweetly saith) whereby he is enabled to work freely of his own accord, without the coercion or compulsion of the law (y). For that love

(y) The words *coaction* and *compulsion* signify one and the same thing, to wit, forcing; so that to work without the coercion or compulsion of the law, is to work without being forced thereto by the law.

One would think it so very plain and obvious, that the way how the law forceth men to work, is by the terror of the dreadful punishment which it threatens in case of not working; that it doth but darken the matter, to say, The coercion or compulsion of the law consists in its commanding and binding power or force. The which must needs be meant, of the commanding and bind power of the covenant of works, or of the law, as it is the covenant of works. For it cannot be meant (as these words seem to bear) of that power which the law of the Ten Commands, as a rule of life, hath over men, to bind them to obedience; under which, I think, the impartial reader is, by this time convinced, that the author denies not believers still to be: for to call that coercion or compulsion, is contrary to the common understanding and usage of these words in society. At this rate, one must say, That the glorified saints and angels (to ascend no higher) being, as creatures of God, under the commanding and binding power of the eternal rule of righteousness, are compelled and forced to their obedience too: and that when we pray, *Thy will be done on earth, as it is in heaven*; we pray to be enabled to obey the wil of God,

wherewith Christ, or God in Christ, hath loved him, and which by faith is apprehended of him, will con-

as the angels do in heaven, by coaction and compulsion in the height thereof: for surely the angels have the sense of the commanding and binding power of the eternal rule of righteousness upon them in a degree far beyond what any believer on earth has. Wherefore that exposition of the coaction or compulsion of the law, and so putting believers under the law's coaction or compulsion, amount just to what we met with before, namely, That believers are under the commanding power (at least) of the covenant of works, having obedience bound upon them with the cords of hell, or under the pain of the curse. Accordingly, the compulsion of the law is more plainly described to be, its binding power and moral force, which it derives from the awful authority of the sovereign Lawgiver, commanding obedience to his law, and threatening disobedience with wrath, or with death, or hell. And so our author is blamed for not subjecting believers to this compulsion of the law.

In the preceding paragraph, he had shown, That the obedience of unbelievers to the law of the Ten Comandments is produced by the influence of the law (or covenant) of works upon them, forcing or constraining them thereto by the fear of the punishment which it threatens. Thus they work by the coaction or compulsion of the law, or covenant of works; being destitute of the love of God. Here he affirms, 'That when once a man is brought unto Christ, he having the sanctifying Spirit of Christ dwelling in him, and being endowed with faith that purifies the heart, and with love that is strong as death, is enabled to work freely, and of his own accord, without that coaction or compulsion.

This is the doctrine of the Holy Scripture, *Psal.* li. 12. *Uphold me with thy free Spirit.* Compare *Gal.* v. 18. *But if ye be led by the Spirit, ye are not under the Law.* So *Psal.* cx. 3. *Thy people shall be willing in the day of thy power.* Compare *1 Pet.* v. 2. *Not by constraint, but wil-*

strain him to do so; according to that of the apostle, 2 Cor. v. 14. *The love of Christ constraineth us.* That

singly. And believers are declared to be, *not under the law*, Rom. vi. 14. *To be made free from the law of death.* chap. viii. 2. *Not to have received the spirit of bondage again to fear, but the spirit of adoption,* ver. 15. How then can they still be under the coercive and compulsive power of the law, frightening and forcing them to obedience, by its threatenings of the second death, or eternal wrath?

And it is *notour*, that this is the received doctrine of orthodox divines; which might be attested by a cloud of witnesses, if the nature of this work did permit. "Not to be under the law, (saith Luther) is to do good things, and abstain from wicked things, not through compulsion of the law, but by free love, and with pleasure."

Chof. Serm. xx. page (mibi) 232.

The second part (*viz.* of Christian liberty) is, saith Calvin, that consciences obey the law, not as compelled by the necessity of the law; but being free from the yoke of the law itself, of their own accord, they obey the will of God." *Instit.* book 3. chap. 19. sect. 4.

"We would distinguish betwixt the law, considered as a law, and as a covenant. A law doth necessarily imply no more than, (1.) To direct. (2.) To command, enforcing that obedience by authority. A covenant doth further necessarily imply promises made upon some condition or threatenings added, if such a condition be not performed. The first two are essential to the law; the last two, to believers, are made void thro' Christ; in which sense it is said, That by him we are freed from the law as a covenant; so that believers' life depends not on the promises annexed to the law, nor are they in danger by the threatenings adjoined to it." *Durham on the Commands*, p. 4.

"What a new creature doth, in observance of the law, is from natural freedom, choice and judgment, and not by the force of any threatenings annexed to it." *Charnock*, vol. II. p. 59.

is *, it will make him to do so, whether he will or no; he cannot chuse but do it (z). I tell you truly, answerably as the love of Christ is shed abroad in the heart of any man, it is such a strong impulsion, that it

* Dr. Preston of Love, p. 28.

See *Westminster Confession*, chap. 20. art. 1. of which afterwards.

And thus is that text, 1 *Tim.* i. 9. *The law is not made for a righteous man*, generally understood by divines, critics, and commentators; "The law, threatening, compelling, condemning, is not made for a righteous man, because he is pushed forward to duty of his own accord, and is no more led by the spirit of bondage, and fear of punishment." *Turret.* loc. 2. q. 24. th. 8. "By the law is to be understood, the moral law, as it is armed in slings and terrors, to restrain rebellious sinners. By the righteous man is meant one, in whom a principle of divine grace is planted, and who, from the knowledge and love of God, chuses the things that are pleasing to him. As the law has annexed so many severe threatenings to the transgressors of it, it is evident that it is directed to the wicked, who will only be compelled by fear from an outrageous breaking of it." *Continuation of Pool's Annot. on the Text.* "The law is not for him, as a master to command him, to constrain him as a bond-man." *Lodovic de Dieu.* "The law doth not compel, press on, fright, ly heavy upon, and punish a righteous man." *Strigelius.* "It lyes not on him as a heavy burden, compelling a man against his will, violently pressing him on, and pushing him forwards; it doth not draw him to obedience, but leads him, being willing." *Sculdetus.* "For of his own accord he doth right." *Castalio, Apud. Pol. Synop. in loc.*

(z) "It is a metonymy from the effect, that is, love makes me to do it in that manner as a man that is compelled; that is the meaning of it. So it hath the same effect that compulsion hath, though there be nothing more different from compulsion than love." *Dr. Preston, ibid.* p. 29.

carries him on to serve and please the Lord in all things: according to the saying of an evangelical man * (a). The will and affection of a believer, according to the measure of faith and the spirit received, sweetly quickens and bends, to chuse, affect, and delight in, whatever is good and acceptable, to God, or a good man; the spirit freely and cheerfully moving and inclining him to keep the law, without fear of hell or hope of heaven (b). For a Christian man, faith sweet Tindal *, worketh only because it is the will of his Father; for after that he is overcome with love and kindness, he seeks to do the will of God, which is indeed a Christian man's nature;

* Toun's Affertion of Grace, page 131, 138.

* Pathway to the H. Scripture, page 383.

(a) If one considers, that the drift and scope of this whole discourse, from p. 36. is to discover the naughtiness of Antinomista's faith, observed by Neophitus.—One may perceive, that by the author's quoting Towne, the Antinomian upon that head, he gives no more ground to suspect himself of Antinomianism, though he calls him an evangelical man, than a Protestant gives in point of Popery, by quoting Cardinal Bellarmine against a Papist, though withal he call him a Catholic. And the epithet given to Towne, is so far from being a high commendation, that really it is none at all: for though both these epithets, the latter as well as the former, are in themselves honourable; yet, in these cases, a man speaking in the language of his adversary, they are nothing so. Evangelista could not but remember that Antinomista had told him roundly, "That he had not been so evangelical as some others in the city, which caused him to leave hearing of him, to hear them," viz. those evangelical men: and why might not he give him a sound note from one of these evangelical men, even under that character, so acceptable to him, without ranking himself with them?

(b) See the preceding note (y), and on page 47 note (d).

and what he doth, he doth it freely, after the example of Christ. As a natural son; ask him why he doth such a thing; why, saith he, *It is the will of my Father*, and I do it that I may please him: for indeed love desireth no wages, it is wages enough to itself, it hath sweetness enough in itself, it desireth no addition, it pays its own wages (c). And therefore, it is the true childlike obedience, being begotten by faith, of Sarah the free-woman, by the force of God's love. And so it is, indeed, the only true and sincere obedience: for, saith Dr. Preston *, "To do a thing in love; is to do it in sincerity; and, indeed, there is no other definition of sincerity; that is the best way to know it by."

* Of Love
P. 198.

SECT. 7. *Nom.* But stay, Sir, I pray you, would you not have believers to eschew evil and do good, for fear of hell or for hope of heaven.

Evan. No, indeed, I would not have any believer to do either the one or the other; for so far forth as they do so, their obedience is but slavish (d). And

(c) *Dr Preston of Love*, p. 27.

(d) As for what concerns the hope of heaven, the author purposedly explains that matter, page 42. that he would not have any believer to eschew evil, or do good for fear of hell; the meaning thereof, plainly is this, You being a believer in Christ, ought not to eschew evil and do good, for fear you be condemned, and cast into hell. So far as a believer doth so, the author justly reckons his obedience accordingly slavish. This is the common understanding and sense of such a phrase; as when we say, 'The slave works for fear of the whip: some men abstain from stealing, robbing, and the like, for fear of the gallows; they eschew evil, not from love of virtue, but for fear of punishment, as the Heathen poet saith of his pretender to virtue,

*Orderunt peccare boni virtutis amore,
Tu nihil admittes in te fermidine pœnæ.*

HORAT. Epist. 16.

therefore tho', when they were first awakened and convinced of their misery, and set foot forward to go on in

Which may be thus Englisbed,

Hatred of vice, in gen'rous souls,
From love of virtue flows;
While nothing vicious minds controuls,
But servile fear of blows,

This is a quite other thing, than to say, That a believer in doing good, or eschewing evil, ought not to regard threatenings, nor be influenced by the threatenings of death. For though believers ought never to fear that they shall be condemned, and cast into hell; yet they both may, and ought, awfully to regard the threatenings of the holy law, And how they ought to regard them, one may learn from the *Westminster Confess. chap. 19. art. 6.* in these words, "The threatenings of it (*viz.* the law) serve to shew what even their sins deserve; and what afflictions in this life they may expect for them, although freed from the curse thereof, threatened in the law." Thus they are to regard them, not as denunciations of their doom, in case of sinning; but as a looking-glass, wherein to behold the fearful demerit of their sin; the unspeakable love of God, in freeing them from bearing it; his fatherly displeasure against his own for their sin; and the tokens of his anger, to be expected by them in that case. So will they be influenced to eschew evil, and do good, being thereby filled with hatred and horror of sin, thankfulness to God, and fear the displeasure and frowns of their Father; though not with a fear that he'll condemn them, and destroy them in hell; this glass represents no such thing.

Such a fear, in a believer, is groundless. For, (1.) He is not under the threatening of hell, or liable to the curse. [For which see *Vol. I.*] If he were, he behaved, that moment he sinneth, to fall under the curse. For,

the way of life; they with the Prodigal, would be hired servants: yet when by the eye of faith, they see

since the curse is the sentence of the law, passing on the sinner, according to the threatening, adjudging, and binding him over to the punishment threatened: if the law say to a man, before he sin, *In the day thou eatest thereof, thou shalt surely die*; it saith unto him in the moment he sinneth, *Cursed is every one that continueth not in all things written in the law, to do them*. And forasmuch as believers sin in every thing they do; their very believing and repenting being always attended with sinful imperfections: it is not possible, at this rate, that they can be one moment from under the curse; but it must be continually wreathed about their necks. To distinguish, in this case, betwixt gross sins, and lesser sins, is vain: for as every sin (even the least) deserves God's wrath and curse, (*Short. Catech.*) so, against whomsoever the curse takes place, (and by virtue of God's truth, it takes place against all those who are threatened with hell, or eternal death) they are cursed for all sins smaller or greater; *cursed is every one that continueth not in all things*: though still there is a difference made betwixt greater and lesser sins, in respect of the degree of punishment; yet there is none, in respect of the kind of punishment. But now believers are set free from the curse, *Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us.* (2.) By the redemption of Christ already applied to the believer, and by the oath of God, he is perfectly secured from the return of the curse upon him. *Gal. iii. 13.* (see before) compared with *Isa. liii. and liv. 9. For this is as the waters of Noah unto me: for, as I have sworn, that the waters of Noah should no more go over the earth: so have I sworn that I would not be wroth with thee, nor rebuke thee*. Therefore he is perfectly secured, from being made liable, any more, to hell, or eternal death. For a man, being under the curse, is so made liable to—the pains of hell for ever, *Short. Catch.* (3.) He is justified by faith, and so adjudged to live eternally in heaven. This is unalter-

the mercy and indulgence of their heavenly Father in Christ, running to meet them, and embrace them; I

able; *for the gifts and calling of God are without repentance*, Rom. xi. 29. And a man can never stand adjudged to eternal life, and to eternal death, at one and the same time. ¶ (4.) One great difference betwixt believers and unbelievers lies here, that the latter are bound over to hell, and wrath, the former are not, *John iii. 18. He that believeth, is not condemned: but he that believeth not, is condemned already*; not that he in hell already, but bound over to it. Now, a believer is still a believer, from the first moment of his believing: and therefore it remains true concerning him, from that moment, for ever, that he is not condemned, or bound over to hell and wrath. He is expressly secured against it, for all time to come, from that moment, *John v. 24. He shall not come into condemnation*. And the apostle cuts off all evasion by distinctions of condemnation here, while he tell us in express terms, *There is no condemnation to them which are in Christ Jesus*, Rom. viii. 1. ¶ (5.) The believer's union with Christ is never dissolved, *Hosea ii. 19 I will betroth thee unto me for ever: and being in Christ*, he is set beyond the reach of condemnation. *Rom. viii. 1. Yea and being in Christ*, he is perfectly righteous for ever; for he is never again stript of the white raiment of Christ's imputed righteousness; while the union remains, it cannot be lost: but to be perfectly righteous, and yet liable to condemnation, before a just Judge, is inconsistent.

Neither is such a fear in a believer, acceptable to God, For, (1.) 'Tis not from the Spirit of God, but from one's own spirit, or a worse, *Romans chap. viii. ver. 15. Ye have not received the spirit of bondage again to fear*: namely, to fear death or hell. *Heb. ii. 15. Who through fear of death were all their life-time subject to bondage*. (2) It was the design of the sending of Christ, that believers, in him, might serve God without that fear, *Luke i. 74. That we, being delivered out of the hands of our enemies, might serve him without fear*. Compare

would have them (with him) to talk no more of being hired servants (e). I would have them so to wrestle a-

1 Cor. xv. 26. *The last enemy that shall be destroyed is death.* And for this very cause Jesus Christ came. *That through death, he might destroy him that had the power of death, that is the devil; and deliver them, who, thro' fear of death, were all their life-time (namely, before their deliverance by Christ) subject to bondage,* Heb. ii. 14, 15.

(3.) 'Tho' it is indeed consistent with, yet it is contrary to faith, Matth. viii. 26. *Why are ye fearful, O ye of little faith!* And to love too, 1 John iv. 18. *Perfect love casteth out fear; because fear hath torment.* 2 Tim. i. 7. *God hath not given us the spirit of fear, but of power, of love and of a sound mind.*

(4.) As it is not agreeable to the character of a father, who is not a revenging judge to his own family, to threaten to kill his children, though he threaten to chastise them: so such a fear is no more agreeable to the spirit of adoption, nor becoming the state of sonship to God, than for a child to fear that his father, being such a one, will kill him. And therefore *the spirit of bondage to fear, is opposed to the spirit of adoption, whereby we cry, Abba, Father,* Rom. viii. 15.

"Adoption is an act of the free grace, of God whereby all those that are justified are received into the number his children, have his name put upon them, the spirit of his son given to them, (receive the spirit of adoption, *Westmin. Confess.* chap. 12.) are under his fatherly care and dispensation, admitted to all the liberties and privileges of the Sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory, *Larger Catech.* q. 74.

"The LIBERTY which Christ has purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law—as also in their free access to God, and their yielding obedience unto him, *not* out of slavish fear, but a child like love, and willing mind. All which were common also to believers un-

gainst doubting, and so to exercise their faith, as to believe, That they are by Christ, *delivered from the hands of all their enemies*, both the law, sin, wrath, death, the devil, and hell, *That they may serve the Lord without fear, in holiness and righteousness all the days of their lives*, Luke i. 74, 75. I would have them so to believe God's love to them in Christ, as that thereby they might be constrained to obedience (*f*).

Nom. But, Sir, you know that our Saviour saith, *Fear him that is able to destroy both soul and body in hell*, Matth. x. 28. And the apostle saith, *We shall receive of the Lord the reward of the inheritance*, Col. iii. 24. And is it not said, *That Moses had respect unto the recompense of reward?* Heb. xi. 26.

Evan. Surely the intent of our blessed Saviour, in that first Scripture, is to teach all believers, that when God commands one thing, and man another, they

der the law." *Westm. Confession*, chap. 20. art. 1. By the guilt of sin here, must needs be understood obligation, to eternal wrath.

"The end of Christian liberty is, that being delivered out of the hands of our enemies, we might *serve the Lord without fear*." *Ibid.* art. 3.

"The one (*viz.* justification) doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation." *Larger Catech.* q. 77.

"Tho' a soul be justified, and freed from the guilt of eternal punishment; and so the spirit is no more to be afraid and disquieted for eternal wrath and hell." *Rutherford's Trial and Triumph*, &c. Sermon. 19. p. 261.

"The believer hath no conscience of sins: that is, he in conscience is not to fear everlasting condemnation, that is most true." *Ib.* p. 266.

(*e*) Compare Luke xv. 19, and 21.

(*f*) And no marvel one would have them do so, since that is what all the children of God with one mouth do daily pray for, saying, *Thy will be done on earth, as it is in heaven.*

should obey God, and not man ; rather than to exhort them to eschew evil for fear of hell (g). And as for those

(g) There is a great difference betwixt a believer's eschewing evil for fear of hell, and his eschewing it from the fear of God, *as able to destroy both soul and body in hell.* The former respects the event, as to his eternal state ; the latter doth not. To this purpose the variation of the phrase in the text is observeable : *fear not them that KILL the body* : this notes the event, as to temporal death by the hands of men, which our Lord would have his people to lay their account with : but, with respect to eternal death, he saith not, fear him which destroys ; but, which is able to destroy both soul and body in hell. Moreover the former is a slavish fear of God, as a revenging judge ; the believer eschewing sin, for fear he be damned : the latter is a reverential fear of God, as of a father, with whom is awful dominion and power. The former carries in it a doubtfulness and uncertainty, as to the event, plainly contrary to the remedy prescribed in this same case ; *Prov. xxix. 25. The fear of man bringeth a snare : but who-so putteth his Trust in the Lord shall be safe.* The latter is consistent with the most full assurance of one's being put beyond all hazard of hell. *Heb. xii. 28, 29. Wherefore we receiving a kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire.* A believer by fixing his eyes on God, as able to destroy both soul and body in hell, may be so filled with the reverential fear of God, his dreadful power and wrath against sin, as to be fenced against the slavish fear of the most cruel tyrants, tempting him to sin : though in the mean time he most firmly believes that he is past that gulf, can never fall into it, nor be bound over unto it. For, so he hath a lively representation of the just deserving of sin, even of that sin in particular unto which he is tempted ; and so must tremble at the thought of it, as an evil greater then death. And as a child, when he seeth his father lash-

other Scriptures by you alledged, if you mean reward, and the means to obtain that reward, in the Scripture-sense; than it is another matter: but I had thought you had meant in our common sense, and not in Scripture-sense.

Nom. Why, Sir, I pray you what difference is there betwixt reward, and the means to obtain the reward, in our common sense, and in the Scripture-sense?

Evan. Why, reward, in our common sense, is, that which is conceived to come from God, or to be given by God; which is a fancying of heaven under carnal notions, beholding it as a place where there is freedom from all misery, and fulness of all pleasures and happiness, and to be obtained by our own works and doings (b). But reward, in the Scripture-sense, is not fo-

ing his slaves, cannot but tremble, and fear to offend him; so a believer's turning his eyes on the miseries of the damned, must raise in him an awful apprehension of the severity of his father against sin, even in his own; and cause him to say in his heart, *My flesh trembleth for fear of thee; and I am afraid of thy judgments*, Psal. cxix. 120. Thus also he hath a view of the frightful danger he has escaped; the looking back to which must make one's heart shiver, and conceive a horror of sin; as in the case of a pardoned criminal, looking back to a dreadful precipice from which he was to have been thrown headlong, had not a pardon seasonably prevented his ruin, *Eph. ii. 3. We were by nature the children of wrath, even as others.*

(b) Thus, to eschew evil, and do good, for hope of heaven, is to do so in hope of obtaining heaven by our own works. And certainly, that *hope shall be cut off, and be a spider's web*, Job. viii. 14. for a sinner shall never obtain heaven but in the way of free grace; *But if it be of Works, then it is no more grace*, Rom. xi. 6. But that a believer may be animated to obedience, by eyeing the reward already obtained for him by the works of Christ, our author no where denies. So indeed the apostle exhorts believers to run their Christian

much that which comes from God, or is given by God ; as that which lyes in God, even the full fruition of God himself in Christ. *I am* (saith God to Abraham) *thy shield, and thy exceeding great reward*, Gen. xv. 1. And, *Whom have I in heaven but thee ?* saith David, *And there is none upon earth, that I desire besides thee*, Psal. lxxiii. 25. And, *I shall be satisfied when I awake with thy likeness*, Psal. xvii. 15. (i). And the means to obtain this reward is not by doing, but by believing ; even by *drawing near with a true heart in the full assurance of faith*, Heb. x. 22. And so indeed it is given freely (k). And therefore you are not to conceive of that reward which the Scripture speaks of, as if it were the wages of a servant, but as it is the inheritance of sons (l).

race, looking unto Jesus, who for the joy that was set before him, (to be obtained by his own works, in the way of most proper merits) *endured the cross*, Heb. xii. 1, 2.

“ Papists (saith Dr. Preston) tell of escaping damnation, and of getting into heaven. But Scripture gives other motives (*viz.* to good works). Thou art in Christ, and Christ is thine ; consider what he hath done for thee, what thou hast by him, what thou hadst been without him ; and thus stir up thyself to do for him what he requireth.” *Abridg. of his works*, p. 394.

(i) “ Man’s chief end is to glorify God, and to enjoy him for ever.” *Short. Catech.* “ Believers—shall be—made perfectly blessed in the *full enjoyment of God* to all eternity.” *Ibid.*

(k) *Rom.* iv. 16. *Therefore it is of faith, that it might be by grace ; to the end the promise* (*viz.* of the inheritance, ver. 13, 14.) *might be sure to all the seed.* Otherways it is not given freely ; for *to him that worketh is the reward not reckoned of grace, but of debt*, ver. 4.

(l) The apostle’s decision in this case seems to be pretty clear, *Rom.* vi. 23. *For the wages of sin is death : But the gift of God is eternal life ;* he will not have us to look upon it as the wages of a servant too. The joining together of both these notions of the reward was, it seems, the doctrine of the Pharisees, *Mark* x.

And when the Scripture seemeth to induce believers to obedience, by promising this reward; you are to conceive that the Lord speaketh to believers as a father doth to his young son, Do this or that, and then I will

* Tindal

Par.

Wick.

Mam.

p. 88.

love thee; whereas we know, that the father loveth the son first, and so doth God *: and therefore this is the voice of believers, *We love him, because he first loved us*, 1 John iv. 19. The Lord doth pay them, or at least giveth them a sure earnest of their wages, before he bid them work (m): and therefore the contest of a believer (according to the measure of his faith (is not what will God give me? but what shall I give God? *what shall I render unto the Lord for all his goodness? For thy loving kindness is before my eyes, and I have walked in thy truth*, Psal cxvi. 12. Psal. xxvi. 3.

Nom. Then, Sir, it seems that holiness of life, and good works, are not the cause of eternal happiness but, only the way thither.

Evan. Do you not remember that our Lord Jesus himself saith, *I am the way, the truth, and the life?* John xiv. 6. and doth not the apostle say to the believing Colo-

17. *Good Master, what shall I do*, that I may *inherit eternal life*? And how unacceptable it was to our blessed Saviour, may be learned from his answer to that question. "The Papists confess that life is *merited* by Christ, and is made ours by the right of inheritance: so far we go with them. Yea, touching works, they hold many things with us; (1) That no works of themselves can merit life everlasting. (2) That works done before conversion can merit nothing at God's hand. (3) That there is no merit at God's hand, without his mercy, no exact merit as often there is amongst men. The point whereabout we dissent is, that with the merit of Christ and free promise, they will have the merit of works *joined, as done by them who are adopted children.*" Bayne on Ep. ii. 8.

(m) Namely, in the way of the covenant of grace.

tions, *As ye have received Jesus Christ the Lord, so walk in him?* Col. ii. 6. that is *, as yet have received him by faith, so go on in your faith, and, by his power, walk in his commandments. So that good works, (as I conceive) may rather be called a believer's walking in the way of eternal happiness, than the way itself: but however this we may assuredly conclude, that the sum and substance both of the way, and walking in the way, consists in the receiving of Jesus Christ by faith, and in yielding obedience to his law, according to the measure of that receiving (n).

* Elton
on the
Text.

(n) Our author, remembering Nomista's bias towards good works, as separated from Christ, puts him in mind, that Christ is the way; and that the soul's motion heaven-ward is in Christ: that is, a man, being once united to Christ by faith, moveth heaven-ward, making progress in believing, and, by influences derived from Jesus Christ, walking in his holy commandments. The Scripture acknowledgeth no other holiness of life, or good works; and concerning the necessity of these the author moves no debate. But as to the propriety of expression, since good works are the keeping of the commandments, in the way of which we are to go, he conceives they may, with greater propriety, be called the walking in the way, then the way itself. It is certain that the Scripture speaks of *walking in Christ*, Col. ii. 6. *walking in his commandments*, 2 Chron. xvii. 4. and *walking in good works*, Eph. ii. 10.; and that as these terms signify but one and the same thing, so they are all metaphorical. But one would think the calling of good works the way to be walked in, is further removed from the propriety of expression, than the calling them the walking in the way. But the author, waving this, as a matter of phraseology, or manner of speaking only, tell us, that assuredly the sum and substance, both of the way to eternal happiness, and of the walking in the way to it, consists in the receiving of Jesus Christ by faith, and in yielding obedience to his law,

Sect. 8. *Neo.* Sir, I am perswaded, that through my neighbour Nomista's asking you these questions you have been interrupted in your discourse, in shewing how faith doth enable a man to exercise his Christian graces, and perform his Christian duties aright: and therefore I pray you go on.

Evan. What shall I say more? for the time would fail me to tell, how that, according to the measure of any man's faith, is his true peace of conscience; for, faith the apostle, *being justified by faith, we have peace with God*, Rom. v. 1. Yea, faith the prophet Isaiah, *Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee*, Isa. xxvi. 3. Here there is a sure and true grounded peace; *Therefore it is of faith*, faith the apostle, *that it might be by grace, and that the promise might be sure to all the seed*, Rom. ch. iv. ver. 16. And answerable to a man's be-

according to the measure of that receiving. Herein is comprehended, Christ and holiness, faith and obedience; which are inseparable. And no narrower is the compass of the way and walking mentioned, *Isa.* xxx. 8, 9. *It shall be called the way of holiness—the redeemed shall walk therein.* The way of holiness, or the holy way, (according to an usual Hebraism) as it is generally understood by interpreters, is the way leading to heaven, faith Piscator; to wit, Christ, faith,—and the doctrine of a holy life, *Fererijs apud. Pol. synop. in loc.* And now that our author, though he conceives good works are not so properly called the way, as the walking, yet doth not say, that in no sense they may be called the way, but doth expressly assert them to be the soul's walking in the way of eternal happiness; he cannot justly be charged here (more than any where else in his book) with teaching, that holiness is not necessary to salvation; unless one will in the first place, say, 'That though the way itself, to eternal happiness, is necessary to salvation, yet the walking in the way is not necessary to it; which would be Antinomian with a witness.

lieving, that he is *justified freely by God's grace, through the redemption that is in Jesus Christ* (o), Rom. iv. 3. 24. is his true humility of spirit. So that, although he be endowed with excellent gifts and graces, and though he perform never so many duties, he denies himself in all: he doeth not make them as ladders for him to ascend up into heaven by, but desires to *be found in Christ, not having his own righteousness, which is of the law, but that which is through the faith of Christ*, Philip. iii. 9. He doth not think himself to be one step nearer to heaven, for all his works and performances. And if he hear any man praise him for his gifts and graces, he will not conceit that he hath obtained the same by his own industry and pains-taking, as some men have proudly thought; neither will he speak it out, as some have done, saying, These gifts and graces have cost me something, I have taking much pains to obtain them; but he saith, *By the grace of God I am what I am; and not I, but the grace of God that was with me*, 1 Cor. xv. 10. And if he behold an ignorant man, or a wicked liver, he will not call him carnal wretch, or a prophane fellow; nor say, *Stand by thyself, come not near to me, for I am holier than thou*, Isa. lxv. 5. (as some have said): but he pitieth such a man, and prays for him; and in his heart, he saith concerning himself, *Who maketh thee to differ? and what hast thou, that thou hast not received?* 1 Cor. iv. 7.

And thus I might go on, and shew you, how, according to any man's faith, is his true joy in God, and his patience in all troubles and afflictions, and his contentedness in any condition, and his willingness to suffer; and his chearfulness in suffering, and his contentedness to part with any earthly thing. Yea, according to any man's faith, is his ability to pray aright, Rom. x. 14. to hear or read the word of God aright, to receive the sacrament with profit and comfort, and to do any duty either to God or man after a right manner, and to a right end, Heb. iv. 2. Yea, according to the measure

(o) And not for any thing wrought in himself, or done by himself.

of any man's faith, is his love to Christ, and so to man's for Christ sake; and so consequently his readiness and willingness to forgive an injury; yea, to forgive an enemy, and to do good to them that hate him: and the more faith any man hath, the less love he hath to the world or the things that are in the world. To conclude, the greater any man's faith is, the more fit he is to die, and the more willing he is to die.

Neo. Well, Sir, now I do perceive that faith is a most excellent grace, and happy is that man that hath a great measure of it.

Evan. The truth is, faith is the chief grace, that Christians are to be exhorted to get and exercise; and therefore, when the people asked our Lord Christ, *What they should do to work the works of God?* he answered and said, *This is the work of God, that ye believe on him whom he hath sent,* John vi. 29. speaking as if there were no other duty at all required, but only believing: for indeed, to say as the thing is, believing includeth all other duties in it, and they spring all from it; and therefore faith one, preach faith, and preach all. Whilst I bid man believe, faith learned Rollock *, I bid him do all good things; for faith Doctor Preston †, Truth of belief will bring forth truth of holiness: if a man believe, works of sanctification will follow; for faith draws after it inherent righteousness and sanctification. Wherefore (saith he) if a man will go about this great work, to change his life, to get victory over any sin, that it may not have dominion over him, to have his conscience purged from dead works, and to be made partaker of the divine nature, let him not go about it as a moral man; that is, let him not consider what commandments there are, what the rectitude is which the law requires, and how to bring his heart to it; but let him go about it as a Christian, that is, let him believe the promise of pardon, in the blood of Christ; and the very believing the promise will be able to cleanse his heart from dead works (p).

* Rollock
on *John*
† p. 330,
344, 349,
346.

Neo. But I pray you, Sir, whence hath faith its power and virtue to do all this?

Evan. Even from our Lord Jesus Christ: for faith doth ingraft a man, who is by nature a wild olive-branch, into Christ, as into the natural olive; and fetcheth sap from the root Christ, and thereby makes the tree bring forth fruit in its kind *; yea, faith fetcheth a supernatural efficacy from the death and life of Christ; by virtue whereof it metamorphoseth (q) the heart of a believer, and creates and infuseth into him new principles of actions (r). So

* Ward's
Life of
Faith,
p. 6, 7, 8,
74, 75.

(p) The sum hereof is, that no considerations, no endeavours whatsoever, will truly sanctify a man without faith. Howbeit, such considerations and endeavours are necessary, to promote and advance the sanctification of the soul by faith.

(q) *i. e.* Transformeth or changeth, *Rom. xii. 2.* *Be ye transformed by the renewing of your mind.*

(r) *viz.* Instrumentally. It cannot be denied that our author placeth faith before the new principles of actions in this passage, and before the habits of grace, and yet it will not follow, that, in his opinion, there can be no gracious change in the soul before faith. What he doth indeed teach, in this matter, is warranted by the plain testimony of the apostle, *Eph. i. 13.* *After that ye believed, ye were sealed with that holy Spirit of promise.* And what this sealing is, at least as to the chief part of it, may be learned from *John i. 16.* *And of his fulness have we all received, and grace for grace.* For as sealing is the impression of the image of the seal on the wax, so that it thereby receives upon it point for point on the seal; so believers, being sealed with the Spirit of Christ, receive grace for grace in Christ, whereby they are made like him, and bear his image. And as it is warranted by the word, so it is agreeable to the *old Protestant doctrine, that we are regenerate by faith*; which is the title of the 3d chap. of the 3d book of Calvin's *Instit.* and is taught in the *Old Confes. art. 3.*

that, what a treasure of all graces Christ hath stored up in him, faith draineth, and draweth them out to the use

in these words; "Regeneration is wrought by the power of the Holy Ghost, working in the hearts of the elect of God an assured faith;" and *art.* 13. in these words. "So soon as the Spirit of the Lord Jesus (which God's elect children receive by true faith) taketh possession in the heart of any man, so soon doth he regenerate and renew the same man."

Nevertheless, I am not of the mind, that, either in truth, or in the judgment of our reformers, or of our author, the first act of faith is an act of an irregenerate, that is to say, a dead soul. But to understand this matter aright, I conceive, one must distinguish betwixt regeneration taken strictly, and taken largely; and betwixt new powers, and new habits or principles of action. Regeneration, strictly so called, is the quickening of the dead soul, by the Spirit of Christ passively received; and goes before faith, according to *John* i. 12, 13. *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood—but of God.* This is called, by *Amesius*, the first regeneration, *Medul lib.* 1. *cap.* 29. *sect.* 6. see *cap.* 26. *sect.* 19. And it belongs to, or is the same with effectual calling; in the description of which, in the Shorter Catechism, one finds a renewing mentioned, whereby sinners are enabled to embrace Jesus Christ: and saith the *Larger Catech.* on the same subject, They, although in themselves dead in sin, are hereby made able to answer his call. Regeneration, largely, taken presupposing the former, is the same with sanctification, wrought in the soul by the Spirit of Christ, actively received by faith; and so follows faith; *Acts* xxvi. 18. *Among them which are sanctified by faith, that is in Me:* the subjects (of which) are the redeemed, called and justified. *Esseu. Com.* *cap.* 16. *sect.* 3. And accordingly, in the description thereof in the Shorter Catechism, mention is made of a second renewing, namely, Whereby we are renewed in the whole man after the image of God, and are en-

of a believer; being as a conduit-cock, that watereth all the herbs in the garden. Yea, faith doth apply the

abled more and more to die unto sin, and live unto righteousness. And thus I conceive regeneration to be taken in the above passages of the Old Confession. The which is confirmed by the following testimonies; Being in Christ we must be new creatures, not in substance, but in qualities and disposition of our minds, and change of the actions of our lives—all which is impossible to them that have no faith. *Mr John Davidson's Catechism*, pag. 29. "So good works follow as effects of Christ in us, possessed by faith, who——beginneth to work in us regeneration and a renewing of the whole parts and powers of soul and body. Which begun sanctification and holiness he never ceaseth to accomplish," *Ibid.* p. 30. "The effect (*viz.* of justification) inherent in us, as in a subject, is that new quality which is called *inherent righteousness* or *regeneration*," *Grounds of Christian Religion*, (by the renowned Beza and Faïus 1586.) chap. 29. sect. 11. "That new quality, then called inherent righteousness or regeneration, testified by good works, is a necessary effect of true faith." *Ibid.* chap. 31. sect. 13.

Now in regeneration taken in the former sense, new powers are put into the soul, whereby the sinner, who was dead in sin, is able to discern Christ in his glory, and to embrace him by faith. But it is in regeneration taken in the latter sense, that new habits of grace, or immediate principles of actions are given; namely, upon the soul's uniting with Christ by faith. So Essenius, having designed regeneration to be the putting of spiritual life in a man spiritually dead. Compare *cap.* 14. *sect.* 11. Afterwards faith, As by regeneration new powers were put into the man, so by sanctification are given new spiritual habits, theological virtues, *Ib.* *cap.* 16 *sect.* 5. And as Scriptures are express, in that men are *sanctified by faith*, Acts xxvi. 18. so is the Larger Catechism in that it is in sanctification they are "Renewed in their whole man, having the seeds of repent-

blood of Christ to a believer's heart: and the blood of Christ hath in it, not only a power to wash from the guilt of sin, but to cleanse and purge likewise from the power and stain of sin; and therefore, saith godly

* Poor
Doubting
Christian,
P. 159.

Hooker *, If you would have grace, you must first of all get faith, and that will bring all the rest; let faith go to Christ, and there is meekness, patience, humility, and wisdom, and faith will fetch all them

to the soul; therefore, saith he, you must not look for sanctification † till you come to Christ in vocation.

† *Ibid.*

P. 154.

Nom. Truly, Sir, I do now plainly see that I have been deceived, and have gone a wrong way to work: for I verily thought that holiness of life must go before faith, and so be the ground of it, and produce and bring it forth; whereas I do now plainly see, that faith must go before, and so produce and bring forth holiness of life.

Evan. I remember a man, who was much enlightened in the knowledge of the gospel (*f*), who saith,

ance unto life, and of all other saving graces, put into their hearts." *quest.* 75.

(*f*) This man Bernardine Ochine, an infamous apostate, was at first a monk; but, as our author saith, being much enlightened in the knowledge of the Gospel, he not only made profession of the Protestant religion, but, together with the renowned Peter Martyr, was esteemed a most famous preacher of the Gospel, throughout Italy. Being in danger on the account of religion, he left Italy by Martyr's advice;—and being much assisted by the Duchess of Ferrara in his escape, he went first to Geneva, and then to Zunch, and was admitted a minister in that city. But discovering himself there, as Simon Magus did, (after he had joined himself to the church of Samaria) he was banished; and is justly reckoned among the fore-runners of the execrable Socinus. See *Hoornbeck, appar. ad centr. Soc.* page 47. Hence one may plainly see how there are ser-

There be many that think, that as a man chooseth to serve a prince, so men choose to serve God. So likewise they think, that as those who do best service *, do obtain most favour of their lord; and as those that have lost it, the more they humble themselves, the sooner they recover it: even so they think the case stands between God and them; Whereas, saith he, it is not so, but clean contrary, for he himself saith, *Ye have not chosen me, but I have chosen you*, John chap. xv. ver. 16. And not for that we repent, and humble ourselves, and do good works; he giveth us his grace: but we repent and humble ourselves, do good works and become holy because he giveth us his grace. The good thief on the cross was not illuminated, because he did confess Christ: but he did confess Christ, because he was illuminated. For saith Luther on *Gal.* p. 124. "The tree must first be, and then the fruit: for the apples maketh not the tree, but the tree maketh the apples. So faith first maketh the person, which afterwards bringeth forth works. Therefore to do the law without faith, is to make the apples of wood and earth without the tree: which is not to make apples, but mere fantasies." Wherefore, neighbour Nomista, let me intreat you, that whereas before you have reformed your life that you might believe, why now believe; that you may reform your life: and do not any longer work to get an interest in Christ, but believe your interest in Christ, that so you may work (1). And then you

mons of his which might safely and to good purpose be quoted. And as for the character given him by the author here, if one is in hazard of reckoning it an applause, one must remember, that it is no greater than what the apostle gives to the guilty of the sin against the Holy Ghost, *Heb.* vi. 6. *Those who were once enlightened, and have tasted of the heavenly gift, &c.* which I make no question but our author had his eye upon, in giving this man this character very pertinently.

will not make the change of your life the ground of your faith, as you have done, and as Mr Culverwell * In his faith *, many do, who being asked, What Treatise caused them to believe? they answer, Because of Faith. cause they have truly repented and changed their course of life (u).

Ant. Sir, what think you of a preacher that in my hearing said, he durst not exhort nor persuade sinners to believe their sins were pardoned, before he saw their lives reformed, for sea they should take more liberty to sin?

+ Ward's Life of Faith, pag. 56. *Evan.* Why, what should I say, but that I think that preacher was ignorant of the mystery of faith (v) +?

(z) i. e. By believing get a saving interest in Christ; whereas before you have set yourself, as it were, to work it. See the *Note on the Definition of Faith*.

(u) "Which, adds he, if it proceed not from faith, is not so much as a sound proof of faith, much less can it be any cause to draw them to believe," *Ibid.* p. 20.

"The only firm ground of saving faith is God's truth, revealed to us in his word; as it is plainly taught, *Rom. x. 17.*" *Ibid.* p. 21.

(v) This censure, as it natively follows upon the overthrowing of that doctrine, viz. "That holiness of life must go before faith, and so be the ground of it, and produce and bring forth;" so it is founded on these two ancient Protestant principles, (1.) That the belief of the remission of sin is comprehended in saving justifying faith; of which see the *Note on the Definition of Faith*. (2.) That true repentance, and acceptable reformation of life, do necessarily flow from, but go not before saving faith; for which see *Vol. I.* Hence it necessarily follows, that remission of sin, must be believed before there can be any acceptable reformation of life; and that the preacher's fear was groundless, reformation of life being so caused by the faith of remission of sin, that it is inseparable from it; as our au-

For it (*w*) is of the nature of sovereign waters, which so wash of the corruption of the ulcer, that they cool the heat, and stay the spreading of the infection, and so by degrees heal the same. Neither did he know that it is of the nature of cordials, which so comfort the heart and ease it, that they also expel the noxious humours and strengthen nature against them (*x*).

Ant. And I am acquainted with a professor, though, God knows (*y*), a very weak one, that saith, If he should believe before his life be reformed, than he might believe, and yet walk on in his sins: I pray you, Sir, what would you say to such a man?

Evan. Why, I could say, with Dr Preston *, let him, if he can, believe truly, and do this; but it is impossible: let him believe, and the other will follow; truth of belief will bring forth truth of holiness; for who, if he ponder it well, can fear a fleshly licentiousness, where the believing soul is united and married to Christ (*z*)? The law as it is the covenant of works, and Christ, are set in opposition †, as two husbands to one wife successively (*a*): whilst the law was alive in the conscience, all the fruits were deadly, *Rom.* vii. 5.

* New
Cov.
p. 361.

† Toun's
Assertion
of Grace,
p. 142.

thor teacheth in the following passages. Calvin's censure in this case is fully as severe: "As for them (saith he) that think that repentance doth rather go before faith, than flow or spring forth of it, as a fruit out of a tree, they never knew the force thereof," *Inst.* book 3. chap. 3. sect. 1. "Yet when we refer the beginning of repentance to faith, we do not dream a certain mean space of time, wherein it bringeth it out; but we mean to shew, that a man cannot earnestly apply himself to repentance, unless he know himself to be of God." *Ibid.* sect. 2.

(*w*) viz. Faith.

(*x*) Even so, faith not only justifies a sinner, but sanctifies him in heart and life.

(*y*) I think this expression might very well have been spared here.

but Christ, taking the same spouse to himself (the law being dead) by his quickening spirit doth make her fruitful to God (*b*), and so raiseth up seed to the former husband; for materially these are the works of the law, though produced by the spirit of Christ in the gospel (*c*).

Ant. And yet, Sir, I am verily persuaded, that there be many, both preachers and professors, in this city, of the very same opinion, that these two are of.

Evan. The truth is *, many preachers stand upon the praise of some moral virtue, and do enveigh against some vice of the times, more than upon pressing men to believe. But saith the learned writer †, It will be our condemnation, if we love darkness rather than light, and desire still to be groping in the twilight of morality, the precepts of moral men, than to walk in the true light of divinity, which is the doctrine of Jesus Christ: and I pity the prepos-

* Ward's
Life of
Faith,
p. 19.

† William's Sev.
Golden
Candlest.
p. 39, 40.

(z) “ Q. Doth not this doctrine (*viz.* of justification by faith without works) make men secure and profane?
A. No, for it cannot be, but they who are ingrafted into Christ by faith, should bring forth fruits of thankfulness.” *Palat. Catech.* q. 64.

(a) *Rom.* vii. 4. | (b) *Rom.* vii. 4, 6.

(c) As a woman married to a second husband, after the death of the first, doth the same work for substance, in the family, that was required of her by the first husband; yet does it not to, nor as under the authority of the dead husband, but the living one: so the good works of believers are materially, and but materially the works of the law, (as a covenant) the first husband, now dead to the believer. In this sense only the law is here treated of: and to make the good works of believers formally the works of the law, as a covenant and husband, is to contradict the apostle, *Rom.* vii. 4, 5, 6. to make them *deadly* fruits, *dishonourable* to Christ the second husband, and *unacceptable* to God.

rous care and unhappy travel of many well-affected, who study the practice of this and that virtue, neglecting this cardinal and radical virtue: as if a man should water all the tree, and not the root *.

* Ward's
Life of
Faith,
p. 6, 7.

Fain would they shine in patience, meekness and zeal, and yet are not careful to establish and root themselves in faith, which should maintain all the rest; and therefore all their labour hath been in vain and to no purpose.

Nom. Indeed, Sir, this, which you have now said, I have found true by my own experience: for I have (d) laboured and endeavoured to get victory over such corruptions, as to overcome my dulness, and to perform duties with cheerfulness; and all in vain.

Evan. And no marvel; for to pray, to meditate, to keep a sabbath cheerfully, to have your conversation in heaven, is as possible for you yourself to do, as for iron to swim, or for stones to ascend upwards †: but yet nothing is impossible to faith, it can naturalize these things unto you; it can make a mole of the earth, a soul of heaven.

† Ward's
Life of
Faith p.
68, 69, 70.

Wherefore, tho' you have tried all moral conclusions of purposing, promising, resolving, vowing, fasting, watching, and self-revenge; yet get you to Christ, and with the finger of faith touch but the hem of his garment; and you shall feel virtue come from him, for the curing of all your diseases. Wherefore I beseech you, come out of yourself unto Jesus Christ, and apprehend him by faith, as (blessed be God) you see your neighbour Neophitus hath done; and then shall you find the like lothing of sin, and love to the law of Christ, as he now doth; yea, then shall you find your corruptions dying and decaying daily, more and more, as I am confident he shall.

Neo. Ay, but, Sir, shall I not have power quite to overcome all my corruptions, and to yield perfect obedience to the law of Christ, as (the Lord knows) I much desire?

(d) After this manner.

Evan. If you could believe perfectly, then should it be even according to your desire; according to that of Luther, on the *Galatians*, p. 173. If we could perfectly apprehend Christ, then should we be free from sin: but, alas! whilst we are here, *we know but in part*, and so believe but in part, and so receive Christ but in part, 1 *Cor.* xiii. 9. and so consequently, are holy but in part: witness James the Just, including himself, when he saith *In many things we sin all*, Jam. iii. 2. John the faithful and loving disciple, when he saith, *If we say we have no sin, we deceive ourselves, and the truth is not in us*, 1 John i. 8. Yea, and witness Luther, when he saith, on the *Galatians*, p. 144. A Christian man hath a body, in whose members, as Paul saith, *sin dwelleth and warreth*, Rom. vii. 15. And albeit he fall not into outward and gross sins, as murder, adultery, theft, and such like, yet is he not free from impatience, and murmuring against God; yea, saith

* Ward's
Life of
Faith,
p. 149.

he, I feel in myself covetousness, lust, anger, pride and arrogancy, also the fear of death, heaviness, hatred, murmurings, impatience *, So that you must not look to be quite without sin, whilst you remain in

this life: yet this I dare promise you, that as you grow from faith to faith, so shall you grow from strength to strength in all other graces. Wherefore, saith godly

† Soul's
Effectual
Calling,
p. 610.
† New
Covenant,
p. 144.

Hooker †, strengthen this grace of faith, and strengthen all; nourish this, and nourish all. So that if you can attain to a great measure of faith, you shall be sure to attain to a great measure of holiness; according to the saying of Dr. Preston †, He that hath the strongest faith, he that believeth in the greatest degree the promise of pardon and remission of sins; I dare boldly say, he hath the holiest heart, and the holiest life. And therefore I beseech you labour to grow strong in *the faith of the gospel*, Philip. i. 27.

Sect. 9. *Neo.* O, Sir ! I desire it with all my heart ; and therefore I pray you to tell me, what you would have me to do, that I may grow more strong.

Evan. Why, surely the best advice and counsel that I can give you, is to exercise that faith which you have ; and wrestle against doubtings ; and be earnest with God in prayer for the increase of it ; Forasmuch, faith Luther *, as this gift is in the hands of God only, who bestoweth it when, and on whom he pleaseth ; thou must resort unto him by prayer, and say with the apostles, *Lord increase our faith*, Luke xvii. 5. And you must also be diligent in hearing the word preached ; for as *faith cometh by hearing*, Rom. x. 17. so is it also increased by hearing. And you must also read the word, and meditate upon the free and gracious promises of God ; for the promise is the immortal seed, whereby the spirit of Christ begets and increaseth faith in the hearts of all his. And lastly you must frequent the sacrament of the Lord's supper, and receive it as often as conveniently you can †.

* Choice Sermons, p. 27.

† Poor Doubting Christian, p. 148.

Ant. But by your favour, Sir, if faith be the gift of God, and he give it when, and to whom he pleaseth ; then I conceive, that man's using such means will not procure any greater measure of it than God is pleased to give.

Evan. I confess it is not the means that will either beget or increase faith ; but it is the Spirit of God in the use of means that doth it ; so that as the means will not do it without the Spirit, neither will the Spirit do it without the means, where the means may be had. Wherefore, I pray you, do not you hinder him from using the means.

Neo. Sir, for mine own part, let him say what he will, I am resolved, by the assistance of God, to be careful and diligent in the use of these means, which you have now prescribed ; that so by the increasing of my faith, I may be the better enabled to subject to the will of the Lord, and so walk as that I may please him.

Sect. 10 But forasmuch as heretofore he hath endeavoured to persuade me to believe diverse points, which then I could not see to be true, and therefore could not assent unto them; methinks I do now begin to see some shew of truth in them: therefore, Sir, if you please to give me leave, I will tell you what points they are, to the intent I may have your judgment and direction therein.

Evan. Do so, I pray you.

Neo. 1. Why, first of all he hath endeavoured to persuade me that a believer is not under the law, but is altogether delivered from it.

2. That a believer doth not commit sin,

3. That the Lord can see no sin in a believer.

4. That the Lord is not angry with a believer for his sins.

5. That the Lord doth not chastise a believer, for his sins.

6. *Lastly*, That a believer hath no cause, neither to confess his sins, nor to crave pardon at the hands of God for them, neither yet to fast, nor mourn, nor humble himself before the Lord for them.

Evan. These points, which you have now mentioned, have occasioned many needless and fruitless disputes; and that because men have either not understood what they have said, or else not declared whereof they have affirmed; for in one sense they may all of them be truly affirmed; and in another sense they may all of them be truly denied; wherefore if we would clearly understand the truth, we must distinguish betwixt the law, as it is the law of works, and as it is the law of Christ (*e*)

(*e*) 'The Antinomian sense of all these positions is no doubt, erroneous and detestable, and is opposed and disproven by our author. The positions themselves are paradoxes, bearing a precious gospel-truth, which he maintains against the Legalist; but, I doubt, it is too much to call them all Antinomian paradoxes. But to call them simply, and by the lump, Antinomian errors,

Now as it is the law of works, it may be truly said, that a believer is not under the law, but is delivered

is shocking: one might as good say, it is a Popish or Lutheran error, *That the bread in the sacrament is Christ's body*; and that it is a Socinian, Arminian, and Baxterian error, *That a sinner is justified by faith*: for the first four of the paradoxes are as directly scriptural, as these are; though the Antinomian sense of the former is antiscritptural, as is the Popish, Lutheran, Socinian, Arminian, and Baxterian, sense of the latter, respectively. At this rate one might subvert the very foundations of Christianity, as might easily be instructed, if there were sufficient cause to exemplify it here. How few doctrines of the Bible are there, that have not been wrested to an erroneous sense, by some corrupt men or other? yet will not their corrupt glosses warrant the condemning of the scriptural positions themselves as erroneous.

The first four of these paradoxes are found in the following texts of Scripture, viz. The

1st, Rom. vi. 14. *You are not under the law, but under grace.* Chap. vii. 6. *Now we are delivered from the law.*

2^d, 1 John iii. 6. *Whoever abideth in him, sinneth not.* Verse 9. *Whoever is born of God, doth not commit sin—and he cannot sin.*

3^d, Numb. xxiii. 21. *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.* Cant. iv. 7. *Thou art all fair, my love, there is no spot in thee.*

4th, Isa. liv. 9. *So have I sworn, that I would not be wroth with thee, nor rebuke thee.*

The case standing thus, these paradoxes must needs be sensed one way or other, agreeable to the analogy of faith, and so defended by all who own the divine authority of the holy Scripture. And as an orthodox divine would not condemn the two propositions above-mentioned, brought in for illustration of this matter, but clear the same, by giving a sound sense of them, and rejecting the unsound sense, as, That it is true that the bread is Christ's body sacramentally; false, that it is so by

from it (*f*), according to that of the apostle, *Rom. vi. 14. Ye are not under the law, but under grace; and Rom. vii. 6. But now we are delivered from the law.* And if believers be not under the law, but are delivered from

transubstantiation, or consubstantiation: that it is true, sinners are justified by faith as an instrument, apprehending and applying Christ's righteousness; false, that they are justified by it as a work, fulfilling the pretended new proper gospel-law: so our author gives a safe and sound sense of these scriptural paradoxes, and rejects the unsound sense put upon them by Antinomians; and this he doth, by applying to them the distinction of the law, as it is the law of works, *i. e.* the covenant of works, and as it is the law of Christ, *i. e.* a rule of life, in the hand of a Mediator, to believers. Now if this distinction be not admitted here, neither in these nor equivalent terms, but the law of Christ, and law of works must be reckoned one and the same thing: then believers in Christ, whom none but Antinomians will deny to be under the law, as it is the law of Christ, or a rule of life, are evidently staked down under the covenant of works still; forasmuch as, in the sense of the Holy Scripture, as well as in the sense of our author, the law of works is the covenant of works. And since it is plain from the Holy Scripture, and from the Westminster Confession, That believers are not under the law as a covenant of works; a way, which, by this distinction, our author had blocked up, is, by rejecting of it, and confounding, the law of works and law of Christ, opened for Antinomians to cast off the law for good and all.

The two last of these paradoxes are consequentially scriptural, as necessarily following upon the former, being understood in the same sense as they are, and as our author explains them.

(*f*) "True believers be not under the law as a covenant of works." *Westm. Confess. chap. 19. sect. 6.* The law of works, saith our author, is as much to say as the covenant of works.

the law, as it is a law of works; then, though they sin, yet do they not transgress the law of works; for *where no law is, there is no transgression*, Rom. iv. 15. And therefore saith the apostle John, *Whosoever abideth in him sinneth not*, 1 John iii. 6. that is, (as I conceive) whosoever abideth in Christ by faith, sinneth not against the law of works (g). And if a believer sin not against the law of works; then can God see no sin in a believer, as a transgression of that law (h). And therefore it is said, *Numb. xxiii. 21. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel*: and again it is said *Jer. l. 20. At that time the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found*: and in *Cant. iv. 7. Christ* saith concerning his spouse, *Behold thou art all fair, my love, and there is no spot in thee*: And if God can see no sin in a believer, then assuredly he is neither angry, nor doth chastise a believer for his sins, as a transgression

(g) “As the world is altogether set upon sin, and can do nothing but sin; so they that are born of God sin not; not that their sins of themselves are not deadly, but because their persons are so lively in Christ, that the deadliness of sin cannot prevail against them.” *Mr. John Davidson’s Catech.* pag. 32. What he means by the deadliness of sin, appears from these words a little after; “Howbeit the condemnation, of sin be removed from the faithful altogether.” The penalty which the law of works threatneth, says our author to Neophitus, [*Vol. I.*] is condemnation, and death eternal; and this you have no cause at all to fear.

(h) Mr. James Melvil, to the same purpose expresseth it thus:

But God into his daughter dear sees nane iniquitie,
Nor in his chosen Israel will spy enormitie:

Not loking in her bowk, whilk is with ferntickles
repleit, [sweet.

But ever into Christ her face, whilk pleasand is and

Morning Vision, dedicated to James VI. p. 85.

of that law (i): and hence it is, that the Lord saith concerning his own people that were believers, *Isa.* xxvii. 4. *Anger is not in me:* and again, *Isa.* liv. 9. the Lord, speaking comfortably to his spouse the church, saith, *As I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will no more be wroth with thee, nor rebuke thee.* Now if the Lord be not angry with a believer, neither doth chastise him for his sins, as they are any transgression of the law of works; then hath a believer neither need to confess his sins unto God, nor to crave pardon for them, nor yet to fast, nor mourn, nor humble himself for them, as conceiving them to be any transgression of the law, as it is the law of works (k). Thus you see, that if you consider the law in this sense, then all these points follow; according as you say our friend Antinomista hath endeavoured to persuade you.

(i) Such anger is revenging wrath, and such chastisement is proper punishment inflicted for satisfying offended Justice; in which sense it is said, *Isa.* liii. 5. *The chastisement of our peace was upon him,* to wit, on Jesus Christ; and therefore it cannot be on believers themselves.

(k) Our author doth not indeed here refute the Antinomian error, That the believer ought not to mourn for his sins: he doth that effectually in the next paragraph. But here he refutes the Legalist, who will needs have the believer still to be under the law, as it is the covenant of works; and therefore to confess and mourn, &c. for his sins, as still committed against the covenant of works. But it is evident as the light, that believers are not under the covenant of works, or, in other terms, under the law, as that covenant; and that principle being once fixed, the whole chain of consequences, which our author hath here made, does necessarily follow thereupon. It is strange that nothing can be allowed in believers to be mourning for sin, unless they mourn for it as unbelievers, as persons under the covenant of works, who doubtless are under the

But if you do consider the law, as it is the law of Christ; then they do not so, but quite contrary. For as the law is the law of Christ, it may be truly said, that a believer is under the law, and not delivered from it; according to that of the apostle, *1 Cor. ix. 21. Being not without law to God, but under the law to Christ*; and according to that of the same apostle, *Rom. iii. 31. Do we then make void the law through faith? God forbid! yea, (by faith) we establish the law.* And if a believer be under the law, and not delivered from it, as it is the law of Christ; then if he sin, he doth thereby transgress the law of Christ: and hence I do conceive it is, that the apostle John saith, both concerning himself and other believers, *1 John i. 8. If we say we have no sin we deceive ourselves, and the truth is not in us*: and, so saith the apostle James, chap. iii. 2. *In many things we offend all.* And if a believer transgresses the law of Christ, then doubtless he seeth it: for it is said *Prov. v. 21. That the ways of man are before the eyes of the Lord, and he pondereth all his goings*: and in *Heb. iv. 13.* it is said, *All things are naked and open unto the eyes of him with whom we have to do.* And if the Lord doth see the sins that a believer doth commit against the law,

curse and condemnation of their sin, *Gal. iii. 10.* But “as our obedience now is not the performance, so our sinning is not the violation, of the condition of the old covenant. Believers—their sins now, though transgressions of the law, are not counted violations of the conditions of the covenant of works, under which they are not,” *Brown on Justification*, chap. xv. p. 224. “If sense of sin be taken for the unbelieving feeling of, and judging myself cast out of his sight, and condemned; whereas yet I am in Christ, and it is God that justifies me; who is he that shall condemn? *Rom. viii. 33, 34.* we shall agree with Antinomians. This is indeed the hasty sense of unbelief, *Psalms xxxi. 22. John ii. 4.* “Hence let them be rebuked, who say not that Christ in the gospel hath taken away this sense of sin,” *Rutherford on the Covenant*, p. 222.

as it is the law of Christ; then doubtless he is angry with them: for it is said, *Psal. cvi. 40.* That because the people went a whoring after their own inventions, therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance; and in *Deut. i. 37.* Moses saith concerning himself, *The Lord was angry with him.* And if the Lord be angry with a believer for his transgressing the law of Christ, then assuredly (if need be) he will chastise him for it: for it is

* Ball on said, (l) concerning the seed and children of the Cov. Jesus Christ *, *If they forsake my law, and walk not in my judgments, then will I visit*

P. 41. *their transgressions with the rod, and their iniquities with stripes.* And in *1 Cor. xi. 30.* it is said concerning believers, *For this cause* (namely their unworthy receiving of the sacrament) *many are weak and sickly among you, and many sleep.* And if the Lord be angry with believers, and do chastise them for their sins, as they are a transgression of the law of Christ; then hath a believer cause to confess his sins unto the Lord, and to crave pardon for them, yea, and to fast, and mourn, and humble himself for them, as conceiving them to be a transgression of the law of Christ (m).

SECT. II. And now, my loving neighbour Neophitus, I pray you consider seriously of these things; and learn to distinguish aright betwixt the law, as it is the law of works, and as it is the law of Christ; and that in effect and practice, I mean, in heart and conscience.

Nea. Sir, it is the unfeigned desire of my heart, so to do; and therefore I pray you give me some direction therein (n).

1 (l) *Psal. lxxxix. 30, 31, 32.*

(m) Thus our author hath solidly refuted, in this paragraph, the Antinomian sense of all the six positions, above-mentioned.

(n) Namely, How to improve these points of doctrine in my practice. There lies the great difficulty: and according as unbelief or faith has the ascendant, so will the soul in practice, carry itself; confessing,

Evan. Surely the best direction that I can give you, is, to labour truly to know, and firmly to believe, that you are not now under the law, as it is the law of works; and that you are now under the law as it is the law of Christ: and that therefore you must neither hope for what the law of works promiseth, in case of your most exact obedience; nor fear what it threateneth, in case of your most imperfect and defective obedience: and yet you may both hope for what the law of Christ promiseth, in case of your obedience; and are to fear what it threateneth, in case of your disobedience.

Neo. But, Sir, what be these promises and threatenings? and, first, I pray you tell me, what it is that the law of works promiseth.

Evan. The law of works, or, which is all one, (as I have told you) the covenant of works, promiseth justification and eternal life to all that yield perfect obedience thereunto: and this you are not to hope for, because of your obedience. And indeed, to say as the thing is, you being dead to the law of works, can yield no obedience at all unto it; for how can a dead wife yield any obedience to her husband? And if you can yield no obedience at all unto it, what hope can you have of any reward for your obedience? Nay let me tell you more, Jesus Christ, the Son of God, hath purchased both justification and eternal life, by his perfect obedience to the law of works; and hath freely given it to you, as it is written, *Acts* xiii. 39. *By him all that believe are justified from all things, from which ye could not be justified by the law of Moses:* and *Verily, verily, saith our Saviour, he that believeth in me hath everlasting life,* *John* vi. 47.

Neo. And I pray you, Sir, what doth the law of works threaten, in case of man's disobedience unto it?

Evan. Why, the penalty which the law of works,

begging pardon, fasting, mourning, and humbling itself either as a condemned malefactor, or as an offending child.

in that case, threateneth, is condemnation and death eternal: and this you have no cause at all to fear, in case of your most defective obedience; for no man hath any cause to fear the penalty of that law which he lives not under. Surely a man that liveth under the laws of England, hath no cause to fear the penalties of the laws of Spain or France: even so you, that now live under the law of Christ, have no cause to fear the penalty of the law of works (*o*). Nay, the law of works is dead to you; and therefore you have no more cause to fear the threats thereof, than a living wife hath to fear the threats of her dead husband; nay, than a dead wife hath to fear the threats of a dead husband (*p*). Nay, let me say yet more, Jesus Christ, by his condemnation, and death upon the cross, hath delivered you, and set you free from condemnation and eternal death: as it is written, *Rom. viii. 1. There is therefore now no condemnation to them that are in Christ Jesus.* And saith Christ himself, *Jehn xi. 26. Whosoever liveth, and believeth in me, shall never die.*

And thus you see your freedom and liberty from the law, as it is the law of works. And that you may be the better enabled to *stand fast in this liberty, wherewith Christ hath made you free*; beware of conceiving that the Lord now stands in any relation towards you, or will any way deal with you, as a man under that law.

(*o*) "The Law, as it condemneth and curseth, is to the believer a mere passive, and a naked stander-by, and hath no activity, nor can it act in that power upon any in Christ; as the law of Spain is merely passive in condemning a free-born man dwelling in Scotland." *Rutherford's Spirit. Antichrist*, p. 87. "The law being fully satisfied by Christ, it neither condemneth, nor can it condemn, to eternal sufferings, for that is removed from the law to all that are in Christ." *Ibid.*

(*p*) For, according to the Scripture, the believer is dead to the law, and the law is dead to the believer; namely, as it is the law or covenant of works. See *Vol. 1.*

So that if the Lord shall be pleased hereafter to bestow upon you a great measure of faith, whereby you shall be enabled to yield an exact and perfect obedience to the mind and will of God (*q*); then beware of conceiving that the Lord looks upon it as obedience to the law of works; or will in any measure reward you for it, according to the promises of that law. And if in case; at any time hereafter, you be, by reason of the weakness of your faith, and strength of temptation, drawn aside, and prevailed with, to swerve from the mind and will of the Lord; then beware of conceiving, that the Lord sees it as any transgression of the law of works. For if you cannot transgress that law; then it is impossible the Lord should see that which is not: and if the Lord can see no sin in you, as a transgression of the law of works; then it is impossible that he should either be angry with you, or correct you for any sin, as it is a transgression of that law. No, to speak with holy reverence (as I said before) the Lord cannot, by virtue of the covenant of works, either require any obedience of you, or give you an angry look, or an angry word; much less threaten and afflict you for any disobedience to that covenant (*r*). And therefore, whenever your conscience shall tell you, that you have broken any of the Ten Commandments; do not conceive that the Lord looks upon you as an angry judge, armed with justice against you; much less do you fear that he will execute his justice upon you, according to the penalty of that covenant, in unjustifying of you, or depriving you of your heavenly inheritance, and giving you your portion in hell-fire. No, assure yourself, that your God in Christ will never unson you, nor unspouse you: no, nor yet, as touching your justification and eternal salvation, will he love you ever a whit the less, though you commit never so many or great sins: for this is a certain truth, that as no good, either in you,

(*q*) Exact and perfect, comparatively, not absolutely. See *Vol. II.* p. 67.

(*r*) See *Vol. I.*

or done by you, did move him to justify you, and give you eternal life; so no evil in you, or done by you, can move him to take it away from you, being once given (*f*). And therefore believe it man whilst you live,

(*f*) The author speaks expressly of the love of God, touching believers' justification, and eternal salvation, which, according to the Scripture, he reckons to be given them already. And he asserts, That as no good in them, or done by them, did move him to love them, so as to justify them, and give them eternal life: so no evil in them or done by them, shall lessen that love, as to their justification and eternal salvation; that is, as himself explains it, move him to take eternal life (which includes justification) away from them, being once given. This is most firm truth: howbeit the more and the greater the sins of a believer are, he may lay his account with the more and the greater effects of God's fatherly indignation against him: and the corruption of human nature makes the adding of such a clause, in such a case very necessary. What our author here advanceth, is evident from Holy Scripture, *Psal. lxxxix. 30, 31, 32, 33, 34. If his children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes: nevertheless my loving kindness will I not utterly take away from him; nor suffer my faithfulness to fail: my covenant will I not break; nor alter the thing that is gone out of my lips.* And to deny it, is in effect to affirm that God loves believers, as touching their justification and eternal salvation, for their holiness; contrary to *Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy hath he saved us. Rom. vi. 23. The wages of sin is death, but the gift of God is eternal life, thro' Jesus Christ our Lord:* and that that love of his to them changeth according to the variation of their frame and walk; contrary to *Rom. xi. 29. The gifts and calling of God are without repentance.* But while the doctrine of the perseverance of the saints stands, viz. That true belie-

that as the Lord first loved you freely, so will he hereafter *heal your backslidings, and still love you freely,*

vers can neither fall away totally, nor finally, neither from relative grace, nor from inherent grace; our author's doctrine in this point must stand also: and the sins of believers, how great or many soever they be, can never be of that kind, which is inconsistent with a state of grace; nor of another than that of infirmities. And how low soever grace is brought in the soul of a believer, at any time thro' the prevalence of temptation; yet can he never altogether lose his inherent holiness, nor can he at any time *live after the flesh*. For, according to the Scripture, that is not the spot of God's children; but he who so lives, neither is, nor ever was one of them, *Rom. vi. 2. How shall we that are dead to sin, live any longer therein? ver. 14. Sin shall not have dominion over you; for ye are not under the law but under grace. Chap. viii. 1. Them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. See ver. 4. I John iii. 9. Whosoever is born of God doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God.*

"God forsook what infirmities thou wouldst have, before he gave Christ this commission; and Christ foresaw them before his acceptance of the charge. If their prescience could not stop God in his gift, nor cool Christ in his acceptance—why should it now?—While they do continue, the love of God to thee is not hindered by them." *Charnock*, vol. II. p. 749.

"Observe a twofold distinction, 1st. Between God's love in itself, and the manifestation of it to us. That is perpetual and one—without change, increase, or lessening—: but the manifestation of this love—is variable, according to—our more or less careful exercise of piety. 2^d. Between God's love to our persons, and God's love to our qualities and actions. A distinction which God well knows how to make.—Parents, I am sure, are well skilled in putting this difference between the vices and persons of their children;

Hof. xvi. Yea, *he will love you unto the end*, John xiii. 1. And although the Lord doth express the fruits of his anger towards you, in chastising and afflicting of you; yet do not you imagine that your afflictions are penal, proceeding from hatred, and vindictive justice; and so as payments and satisfaction for sins; and so as the beginning of eternal torments in hell: for you being, as you have heard, freed from the law of works, and so consequently from sinning against it; must needs likewise be freed from wrath, anger, miseries, calamities, afflictions, yea and from death itself, as (t) fruits and effects of any transgression against that covenant.

And therefore you are never to confess your sins unto the Lord, as though you conceived them to have been committed against the law of works; and so making you liable to God's everlasting wrath, and hell-fire; neither must you crave pardon and forgiveness for them, that thereupon you may escape that penalty: neither do you either fast, or weep, or mourn, or humble yourself, out of any conceit that you shall thereby satisfy the justice of God, and appease his wrath, either in whole or in part; and so escape his everlasting vengeance. For if you be not under the law of works; and if the Lord see no sin in you, as a transgression of that law; and be neither angry with you, nor doth afflict you, for any sin, as it is a transgression of that law; then consequently, you have no need either to confess your sins, or crave pardon for them, or fast, or weep, or mourn, or humble yourself for your sins, as conceiving them to be any transgression of the law of works (u).

those they hate, these they love—the case is alike between God and the elect: his love to their persons is from everlasting the same; nor doth their sinfulness lessen it, nor their sanctity increase it; because God in loving their persons never considers them otherwise than as most perfectly holy and unblameable in Christ.”
Pemle's Works, p. 23.

(t) They are.

(u) See *Vol. II.* p. 78.

Neo. Well, Sir, you have fully satisfied me in this point: and therefore I pray you proceed to shew what is that reward which the law of Christ promiseth, which you said I might hope for, in case of my obedience thereunto?

Evan. Why, the reward which (I conceive) the law of Christ promiseth to believers, and which they may hope for, answerable to their obedience to it (*v*), is a comfortable being in the enjoyment of sweet communion with God in Christ, even in the time of this life, and a freedom from afflictions both spiritual, and corporal, so far forth as they are fruits and effects of sin, as it is any transgression of the law of Christ (*w*). For you know, that so long as a child doth yield obedience to his father's commands and doth nothing that is displeasing to him, if he love his child, he will carry himself lovingly and kindly towards him, and suffer him to be familiar with him, and will not whip, nor scourge him for his disobedience. Even so, if you unfeignedly desire and endeavour to be obedient unto the mind and will of your loving Father in Christ; in doing that which he commands, and in avoiding that which he forbids, both in your general and particular calling; and to the end that you please him: then, answerably as you do so, your Father will smile upon you, when you shall draw near to him in prayer, or any other of his ordinances; and manifest his sweet presence and loving favour towards you; and exempt you from all outward calamities, except in case of trial of your faith and patience, or the like, as it is written, *2 Chron. xv. 2. The Lord is with you, while ye are with him; and if you seek him, he will be found of you.* And so the apostle James saith, *Jam. iv. 8. Draw nigh to God, and he*

(*v*) Tho' not for their obedience, but for Christ's obedience.

(*w*) I read the last word of this sentence, *Christ*, not *works*, judging it plain, that the latter is a press-error. See Neophitus's speech above, and the reason here immediately following, with page 86.

will draw nigh to you. And O, saith the Lord, *that my people had hearkened unto me, and Israel had walked in my ways! he should have fed them with the finest of the wheat, and with honey out of the rock should I have satisfied thee,* Psal. lxxxvi. 13, 16. And this may suffice to have shewed you what you may hope for, answerable to your obedience to the law of Christ.

Neo. Then, Sir, I pray you proceed to shew, what is the penalty which the law of Christ threateneth, and which I am to fear, if I transgress that law?

Evan. The penalty which the law of Christ threateneth to you, if you transgress the law of Christ, and which you are to fear, is the want of near and sweet communion with God in Christ, even in the time of this life; and a liableness to all temporal afflictions, as fruits and effects of the transgressing of that law (x).

(x) An awful penalty, if rightly understood! as comprehending all manner of strokes and afflictions on the outward and inner man, called by our author temporal and spiritual afflictions; on the outward man; not to speak of the reproach, disgrace, and contempt, successless labour and toil, poverty, misery, want, and the like, which the believer is liable to for his disobedience, as well as others: his sins lay him open to the whole train of maladies, pains, torments, sores, diseases, and plagues, incident to sinful flesh; by which he may become a burden to himself, and a burden to others. And these may be inflicted on him, not only by the hand of God, but by the hand of the devil; as appears in the case of Job. Yea, and the Lord may, in virtue of this penalty annexed to his law, pursue the controversy with the offending believer, even to death: so that his natural life may go in the cause of his transgression, 1 Cor. xi. 30, 32. To this may be added the marks of God's indignation against his sin, set upon his relations; witness the disorders, mischiefs, and strokes, on David's family, for his sin in the matter of Uriah, more bitter than death, 2 Sam. xii. 10, 11, 12, 14. chap. xiii. and xv. In the inner man, by virtue of the

Wherefore, whensoever you shall hereafter transgress any of the Ten Commandments, you are to know,

same penalty, he is liable for his transgression, to be deprived of the comfort, sense, exercise, and sense measure of his graces; of his sense of God's love, his peace, joy, actual communion with God, and access to him in duties; to be brought under desertion, hiding of God's face, withdrawing of the light of the Lord's countenance; and left to walk in darkness, to go mourning without the sun, and to cry and shout while the Lord shutteth out his prayer: to be thrown into agonies of conscience, pierced with the arrows of the Almighty in his spirit, compassed about and distracted with the terrors of God, seiz'd with the fearful apprehensions of God's revenging wrath against him, and thereby brought unto the brink of absolute despair. Besides all this, he is liable to the buffetings of Satan, and horrid temptations; and, for the punishment of one sin, to be suffered to fall into another. And all these may, in virtue of the penalty annexed to the law in the hand of Christ, meet in the case of the offending believer, together and at once. Thus, howbeit God no where threatens, to cast believers in Christ into hell: yet he both threatens and often executes the casting of a hell into them, for their provocations.

Only, the (revenging) wrath and curse of God are no part of the penalty to believers in Christ, according to the truth and our author. But, whether or not this penalty, as it is without these, leaves the most holy and awful law of the great God, and our Saviour Jesus Christ, most base and despicable, the sober-minded reader will easily judge for himself.

"The one, (*viz.* justification) doth equally free all believers from the revenging wrath of God, and that perfectly in this life." *Larg. Catech. quest.* 77. "They can never fall from the state of justification; yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess

that you have thereby transgressed the law of Christ ; and that the Lord sees it, and is angry with it, with a fatherly anger ; and (if need be) will chastise you, 1 *Pet.* i. 6. either with temporal or spiritual afflictions, or both. And this your heavenly Father will do in love to you ; either to bring your sins to remembrance, as he did the sins of Joseph's brethren, *Gen.* xlii. 21. And as the widow of Zarephath confesseth concerning herself, 1 *Kings* xvii. 18. or else to purge or take away your sins, according to that which the Lord saith, *Isa.* xxvii. 9. *By this therefore shall the iniquity of Jacob be purged, and this is all the fruit, even the taking away of*

* Of *sin.* For indeed, saith Mr. Culverwell *,
Faith, afflictions, through God's blessing, are
made special means to purge out that sin
p. 426. ful corruption, which is still in the nature of believers ; and therefore are they, in Scripture, most aptly compared to medicines, for so they are indeed to all God's children, most sovereign medicines to cure all their spiritual diseases. And indeed we have all of us great need thereof ; for as Luther on the *Galatians*, p. 66. truly saith, We are not yet perfectly righteous ; for whilst we remain in this life, sin dwells still in the flesh, and this remnant of sin God purgeth. Wherefore, saith the same Luther, in another place (y),

their sins, beg pardon, and renew their faith and repentance," *Westm. Confess. chap.* 11 *art.* 5. "They may——fall into grievous sins, and for a time continue therein ; whereby they incur God's displeasure, and grieve his holy Spirit, come to be deprived of some measure of their graces and comforts, have their hearts hardened, and their consciences wounded ; hurt and scandalize others, and bring temporal judgments upon themselves." *Ibid. chap.* 17. *art.* 3. "The threatenings of it serve to shew what even their sins deserve ; and what afflictions, in this life, they may expect for them, although freed from the curse thereof, threatened in the law." *Ibid. chap.* 19. *art.* 6.

(y) *Chof. Sermons. Serm. of the Kingdom of God,* page (mibi) 120.

When God hath remitted sins, and received a man into the bosom of grace, then doth he lay on him all kind of afflictions ; and doth scour and renew him from day to day. And to the same purpose Tindal truly saith, If we look on the flesh, and into the law ; there is no man so perfect, that is not found a sinner ; nor no man so pure, that doth not need to be purged. And thus doth the Lord chastise believers, to heal their natures, by purging out the corruptions that remains therein.

And therefore, whensoever you shall hereafter feel the Lord's chastising hand upon you, let it move you to take the prophet Jeremiah's counsel, that is, to *search and try your ways, and turn unto the Lord*, Lam. iii. 40. and confess your sins unto him, saying, with the prodigal, *Luke, xv. 21. Father I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son ;* and beg pardon and forgiveness at his hands, as you are taught in the fifth petition of the Lord's Prayer, *Matth. vi. 12.* Yet do not you crave pardon and forgiveness at the hands of the Lord, as a malefactor doth at the hands of a judge, that feareth condemnation and death ; as though you had sinned against the law of works, and therefore feared hell and damnation : but do you beg pardon and forgiveness as a child doth at the hands of his loving father ; as feeling the fruits of his fatherly anger, in his chastising hand upon you ; and as fearing the continuance and augmentation of the same, if your sin be not both pardoned and subdued (z) : and therefore do you also beseech your loving Father to subdue your iniquities, according to his promise, *Mic. vii. 19.* And if you find not that the Lord hath heard your prayers, by your feeling your iniquities subdued (a) ; then join with

(z) *Matth. vi. 9, 12. After this manner therefore pray ye : Our Father which art in heaven—forgive us our debts, as we forgive our debtors.*

(z) The subduing of sin is the mark of God's hearing prayer for the pardon of it ; if one feels not his ini-

your prayers, fasting and weeping, if you can; that so you may be the more seriously humbled before the Lord, and more fervent in prayer. And this, I hope, may be sufficient to have shewed you what is the penalty which the law of Christ threateneth.

Nes. O, but, Sir! I should think myself a happy man, if I could be so obedient to the law of Christ, that he might have no need to inflict this penalty upon me.

Evan. You say very well; but yet, whilst you carry this body of sin about you, and do the best you can, there will be need that the Lord should, now and then, give you some fatherly corrections: but yet, this let me tell you, the more perfect your obedience is, the fewer lashes you shall have; *for the Lord doth not afflict willingly, nor grieve the children of men.* Lam. iii. 33. And therefore, according to my former exhortation, and your resolution, be careful to exercise your faith; and use all means to increase it; that so it may become effectual *(b)*, *working by love*, 1 *Thes.* i. 3. *Gal.* v. 6. For, according to the measure of your faith, will be your true love to Christ, and to his commandments; and according to your love to them, will be your delight in them, and your aptness and readiness to do them. And hence it is that Christ himself saith, *John* xiv. 15. *If ye love me, keep my commandments: and this is the love of God*, saith that loving disciple, *that we keep his commandments, and his commandments, are not grievous*; 1 *John* v. 3. Nay, the truth is, if you have this love in your hearts, it will be grievous unto you, that you cannot keep them as you would. O! if this love do abound in your heart, it will cause you to say with godly Joseph, in case you be tempted as he was, *How can I do this great wickedness and so sin against God?* How can I do that, which I know will displease so gracious a Father, and so merciful a Saviour? No, I will

quity subdued, he cannot find that God hath heard his prayers for pardon.

(b) To the producing of holy obedience, according to the measure and degree of it.

not do it; no, I cannot do it: no, you will rather say with the *Psalmist*, *I delight to do thy will, O my God! yea, thy law is within my heart*, Psal. xl. 8.

Nay, let me tell you more, If this love of God in Christ be truly, and in any good measure, rooted in your heart; then, tho' the chastising hand of the Lord be not upon you; nay, though the Lord do no way express any anger towards you; yet if you but consider the Lord's ways towards you, and your ways towards him, you will mourn with a gospel-mourning, reasoning with yourself after this manner. And was I under the law of works, by nature; and so, for every transgression against any of the Ten Commandments, made liable to everlasting damnation? and am I now thro' the free mercy and love of God in Christ, brought under the law of Christ; and so subject to no other penalty for my transgressions, but fatherly and loving chastisements, which tend to the purging out of that sinful corruption that is in me? O! what a loving Father is this O what a gracious Saviour is this! O what a wretched man am I, to transgress the laws of such a good God, as he hath been to me! O the due consideration of this, will even as it were melt your heart, and cause your eyes to drop with the tears, of godly sorrow! yea, the due consideration of these things will cause you to *lothe yourself in your own sight for your transgressions*, Ezek. xxxvi. 31. yea, not only to lothe yourself for them, but also to leave them, saying with Ephraim, *What have I to do any more with idols?* Hos. xiv. 8. and to *cast them away as a menstruous cloth, saying unto them, get ye hence*, Isa. xxx. 22. And truly you will desire nothing more, than that you may so live, as that you might never sin against the Lord any more. And this is that *goodness of God, which*, as the apostle saith, *leadeth to repentance*: yea, this is that goodness of God, which will lead you to a free obedience. So that if you do but apply the goodness of God in Christ to your soul, in any good measure, then will you answerably yield obedience to the law of Christ; not only without having respect either to what the law of

works either promiseth or threateneth ; but also without having respect to what the law of Christ either promiseth or threateneth : you will do that which the Lord commandeth, only because he commandeth it, and to the end that you may please him ; and you will forbear what he forbids, only because he forbids it, to the end you may not displease him (c). And this obe-

(c) The author doth here no otherwise exhort the believer to yield free obedience, without respect to what either the law of works, or law of Christ, promiseth or threateneth ; that he exhorts him to perfection of obedience, which, in the beginning of this answer, he told him, not to be attainable in this life. And the truth is, neither the one nor the other is the design of these words. But he had exhorted him before, to use all means to increase his faith : and, for his encouragement, he tells him here, That if he by faith applied the goodness of God in Christ to his own soul, in any good measure : then he would, answerably, yield obedience, without respect to what either the law of works, or law of Christ promiseth or threateneth, and only because God commands or forbids. 'The freeness of obedience is of very different degrees ; and believers' obedience is never absolutely free, till it be absolutely perfect in heaven : but the freeness of their obedience will always bear proportion to the measure of their faith, which is never perfect in this life : thus the more faith, the more freeness of obedience ; and the less faith, the less of that freeness.

"The believer obeys with an angel-like obedience ; then the Spirit seems to exhaust all the commanding awfomness of the law, and supplies the law's imperious power, with the strength and power of love." *Rutherford's Spirit. Antichrist*, p. 318. "The more of the Spirit (because the Spirit is essentially free, *Psal.* li. 12. *2 Cor.* iii. 17) the more freeness ; and the more freeness, the more renewed will in the obedience ; and the more renewed will, the less constraint ; because freeness exhausteth constraint." *Ibid.*

dience is like unto that, which our Saviour exhorteth his disciples unto, *Mat. x. 8.* saying, *Freely you have recei-*

“ When Christ’s blood is seen by faith, to quiet justice, then the conscience becometh quiet also, and will not suffer the heart to entertain the love of sin, but sets the man on work to fear God for his mercy, and obey all his commands, out of love to God, for his free gift of justification, by grace bestowed on him : for *this is the end of the law* indeed, whereby it obtaineth of a man more obedience than any other way.” *Pract. Use of Sav. Knowledge, Tit. The Third thing Requisite, &c. Fig. 7.*

Promises and threatenings are not, by this doctrine, annexed to the holy law in vain, even with respect to believers ; for the law of God is, in his infinite wisdom, suited to the state of the creature, to whom it is given : and therefore, howbeit the believer’s eternal happiness is unalterably secured, from the moment of his union with Christ by faith ; yet, since sin dwells in him still, while in this world, the promises of fatherly smiles, and threatenings of fatherly chastisements, are still necessary. But it is evident, that this necessity is entirely founded on the believer’s imperfection ; as in case of a child under age. And therefore, although his being influenced to obedience by the promises and threatenings of the law of Christ, is not indeed slavish, yet it is plainly childish, not agreeing to the state of a perfect man, of one come unto the measure of the stature of the fulness of Christ. And, in the state of perfection, he shall yield such free obedience as the angels do in heaven, without being moved thereto by any promises or threatenings at all : and the nearer he comes, in his progress to that state of perfection, the more will his obedience be of that nature. So by the doctrine here advanced, the author doth no more disown the necessity of promises to influence and encourage the believer’s obedience ; nor say, that he ought not to have regard to promises and threatenings ; than one is to be reckoned to say, that a lame man hath no need

ved, freely give. And this is to *serve the Lord without fear* of any penalty, which either the law of works or the law of Christ threateneth, *in holiness and righteousness all the days of your life*, according to that saying of Zacharias, *Luke i. 74, 75. (d).* And this is to *pass the time of your sojourning here in fear* to offend the Lord, by sinning against him; as the apostle Peter exhorts, *1 Peter i. 17.* Yea, and this is to *serve God acceptably, with reverence and godly fear*; as the author to the Hebrews exhorts, *Heb. xii. 28.* And thus, my dear friend Neophitus, I have endeavoured, according to your desire, to give you my judgment and direction in these points.

Neo. And truly, Sir, you have done it very effectually; the Lord enable me to practice according to your direction.

SeCT. 12. Nom. Sir, in this your answer to his question, you have also answered me; and given me full satisfaction in diverse points, about which my friend Antinomista, and I, have had many a wrangling fit. For I used to affirm with tooth and nail, (as men use to say) that believers are under the law, and not delivered from it; and that they do sin; and that God sees it, and is angry with them, and doth afflict them for it; and that therefore they ought to humble themselves, and mourn for their sins, and confess them, and crave pardon for them; and yet truly, I must confess, I did not understand what I said, nor whereof I affirmed; and the reason was, because I did not know the difference betwixt the law, as it is the law of works, and as it is the law of Christ.

Ant. And believe me, Sir, I used to affirm, as earnestly as he, that believers are delivered from the law; and therefore do not sin; and therefore God can see no sin in them; and therefore is neither angry with

of, and should not have regard unto, the crutches provided for him; when he only saith, That the stronger his limbs grow, he'll have the less need of them, and will lean the less to them.

(d) See the preceding note.

them, nor doth afflict them for sin; and therefore they have no need either to humble themselves, or mourn, or confess their sins, or beg pardon for them: the which I believing to be true, could not conceive how the contrary could be true also. But now I plainly see that by means of your distinguishing betwixt the law, as it is the law of works, and as it is the law of Christ; there is a truth in both. And therefore, friend Nomista, whensoever either you, or any man else, shall hereafter affirm, that believers are under the law, and do sin; and God sees it, and is angry with them, and doth chastise them for it; and that they ought to humble themselves, mourn, weep, and confess their sins, and beg pardon for them: if you mean only, as they are under the law of Christ I will agree with you, and never contradict you again.

Nom. And truly, friend Antinomista, if either you, or any man else, shall hereafter affirm, that believers are delivered from the law; and do not sin; and God sees no sin in them; nor is angry with them; nor afflicts them for their sins; and that they have no need either to humble themselves, mourn, confess, or crave pardon for their sins; if you mean it only as they are not under the law of works, I will agree with you, and never contradict you again.

Evan. I rejoice to hear you speak these words each to other: and truly, now I am in hope, that you two will come back from both your extremes; and meet my neighbour Neophitus in the golden mean; having, as the apostle saith, *the same love, being of one accord, and of one mind.*

Nom. Sir, for my part, I thank the Lord, I do now plainly see, that I have erred exceedingly, in seeking to be justified, *as it were, by the works of the law* (e).

(e) This scriptural phrase is here aptly used, to intimate how men deceive themselves, thinking they are far from seeking to be justified *by the works of the law*, because they are convinced, they cannot do good works in the perfection which the law requires; mean while,

And yet could I never be persuaded to it before this day: nor indeed should not have been persuaded to it now, had not you so plainly and fully handled this threefold law. And truly, Sir, I do now unfeignedly desire to renounce myself, and all that ever I have done, and by faith to adhere only to Jesus Christ; for now I see that he is all in all. O that the Lord would enable me so to do! And I beseech you, Sir, pray for me

Ant. And truly, Sir, I must needs confess, that I have erred as much on the other hand: for I have been so far from seeking to be justified by the works of the law, that I have neither regarded law nor works. But now I see mine error; I purpose (God willing) to reform it.

Evan. The Lord grant that you may.

SECT 13. But how do you, neighbour Neophitus? for methinks you look very heavily.

Neo. Truly, Sir, I was thinking of that place of Scripture, where the apostle exhorts us, to *examine ourselves whether we be in the faith, or no*, 2 Cor. xiii. 5. Whereby it seems to me, that a man may think he is in the faith, when he is not. Therefore, Sir, I would gladly hear, how I may be sure that I am in the faith.

Evan. I would not have you to make any question of it, since you have grounded your faith upon such a firm foundation as will never fail you: for the promise of God in Christ is of a tried truth, and never yet failed any man, nor ever will (*f*). Therefore I would

since God is merciful, and Christ hath died, they look for the pardon of their sins, and acceptance with God upon the account of their own works, though attended with some imperfections; that is, *as it were, by the works of the law*, Rom. ix. 32.

(*f*) This answer proceeds upon taking Neophitus to speak not of the grace, but the doctrine of faith; namely, the foundation of faith, or ground of believing; as if he had desired to know, whether the foundation of his faith was the true foundation of faith, or not. This

have you to close with Christ in the promise, without making any question, whether you are in the faith or no: for there is an assurance which raiseth from the exercise of faith by a direct act; and that is, when a man, by faith, directly lays hold upon Christ, and concludes assurance from thence (g).

is plain from the two following paragraphs. And upon the supposition, that he had grounded his faith on the promise of the gospel, the tried foundation of faith, the author tells him, he would not have him make a question of that, having handled that question already at great length, and answered all his and Nomista's objections on the head, in *Vol. I.* where Neophitus declared himself satisfied. And there is no inconsistency betwixt the author's advice in this case given to Neophitus and the advice given in the text last cited unto the Corinthians, unreasonably and peevishly demanding a proof of Christ speaking in the apostle. Whether, with several judicious critics and commentators we understand that text concerning the *doctrine of faith*, as if the apostle put them to try whether they retained the true doctrine or not; or which is the common and (I think) the true understanding of it, concerning the *grace of faith*; I see nothing here determining our author's opinion, as to the use of it; but whether he seems here to be against self-examination, especially after he had urged that duty on Antinomista, and answered his objections against it, let the candid reader judge.

★ (g) See the note on the Definition of Faith.

“The assurance of Christ's righteousness is a direct act of faith, apprehending imputed righteousness; the evidence of our justification we now speak of is the reflex-light, not by which we are justified, but by which we know that we are justified,” *Rutherford's Christ Dying and Drawing*, p. 111. “We had never a question with Antinomians touching the first assurance of justification, such as is proper to the light of faith.—He might have spared all his arguments to prove, That we are

Nes. Sir, I know that the foundation whereon I am to ground my faith remaineth sure ; and I think I have already built thereon ; but yet, because I conceive a man may think he hath done so, when he hath not, therefore would I fain know how I may be assured that I have so done (*h*) ? .

Evan. Well, now I understand you, what you mean ; it seems you do not want a ground for your believing, but for your believing that you have believed (*i*).

Nes. Yea, indeed, that is the thing I want.

Evan. Why, the next way to find out and know this is to look back and reflect upon your own heart, and consider what actions have passed through there : for indeed this is the benefit that a reasonable soul hath, that it is able to return upon itself, to see what it hath done ; which the soul of a beast cannot do. Consider, then, I pray you, that you have been convinced in your spirit that you are a sinful man, and therefore have feared the Lord's wrath and eternal damnation in hell ; and you have been convinced that there is no help for you at all in yourself, by any thing that you can do ; and you heard it plainly proved, that *Jesus Christ alone is an all-sufficient Help* : and that the free and full promise of God in Christ hath been made so plain and clear to you, that you had nothing to object, why Christ did not belong to you in particular (*k*) : and you have perceived

first assured of our justification by faith, not by good works ; for we grant the arguments of one sort of assurance, which is proper to faith ; and they prove nothing against another sort of assurance, by signs and effects, which is also divine," *Ibid.* p. 110.

(*h*) A good reason, why this assurance, in or by the direct act of faith, is to be tried by marks and signs. There is certainly a persuasion that *cometh not of him who called us* ; which obligeth men to examine their persuasion, whether it be of the right sort or not.

(*i*) This is called assurance by a reflex-act.

(*k*) In virtue of the deed of gift and grant. See the note on the Definition of Faith, *fig.* 1.

a willingness in Christ to receive you, and to embrace you as his beloved spouse; and you have thereupon consented and resolved to take Christ, and to give yourself unto him, whatsoever betides you; and I am persuaded, you have thereupon felt a secret persuasion in your heart, that God in Christ doth bear a love to you (1); and answerably your heart hath been inflamed towards him in love again, manifesting itself in an unfeigned desire to be obedient, and subject to his will in all things, and never to displease him in any thing. Now tell me, I pray you (and that truly) whether you have not found these things in you, as I have said?

Neo. Yea, indeed, I hope I have in some measure.

Evan. Then I tell you truly, you have a sure ground to lay your believing that you have believed upon; and as the apostle John saith, *Hereby you may know that you are of the truth, and may assure your heart therefore before God,* 1 John iii. 19.

Neo. Surely, Sir, this I can truly say, that heretofore, when I have thought upon my sins, I have conceived of God and Christ, as of a wrathful judge that would condemn all unrighteous men to eternal death; and therefore, when I have thought upon the day of judgment, and hell-torments, I have even trembled for fear, and have as it were, even hated God. And tho' I have laboured to become righteous, that I might escape his wrath; yet all that I did, I did it unwillingly. But since I have heard you make it so plain, that a sinner that sees and feels his sins, is to conceive of God, as of a merciful, loving and forgiving father in Christ, that hath committed all judgment to his Son, who came not to condemn men but to save them; methinks I do not now fear his wrath, but do rather apprehend his love towards me: whereupon my heart is inflamed towards him with such love, that, methinks, I would willingly do or suffer any thing that I knew would please

(1) See *Vol. I.*

him; and would rather chuse to suffer any misery, than I would do any thing, that I knew were displeasing to him.

Evan. We read in the seventh chapter of St. Luke's gospel, that when that sinful yet believing woman, did manifest her faith in Christ by her love to him, in *washing his feet with her tears, and wiping them with the hairs of her head*, ver. 38. he said unto Simon the Pharisee, ver. 47. *I say unto thee, her sins, which are many, are forgiven her, for she loved much*: even so may I say unto you, Nomista, in the same words, concerning our neighbour Neophitus. And to you yourself, Neophitus, I say, as Christ said unto the woman, ver. 48, 50. *Thy sins are forgiven thee, thy faith hath saved thee, go in peace.*

Ant. But I pray you, Sir, is not this his reflecting upon himself, to find out a ground to lay his believing that he hath believed upon, a turning back from the covenant of grace to the covenant of works, and from Christ to himself?

Evan. Indeed, if he should look upon these things in himself and thereon conclude, that because he hath done this, God hath accepted of him, and justified him, and will save him; and so make them the ground of his believing: this were to turn back from the covenant of grace to the covenant of works, and from Christ to himself. But if he look upon these things in himself, and thereupon conclude, that because these things are in his heart, Christ dwells there by faith, and therefore he is accepted of God, and justified, and shall certainly be saved; and so make them an evidence of his believing that, he hath believed; this is neither to turn back from the covenant of grace to the covenant of works, nor from

* Goodwin's
Christ set
Forth, page
23.

Christ to himself. So that these things in his heart being the daughters of faith, and the offspring of Christ, though they cannot at first produce, or bring forth their mother, yet may they in time of need nourish her*.

Se^ct. 14. *Nem.* But, I pray you, Sir, are there not other things besides these, that he saith he finds in himself, that a man may look upon as evidences of his believing, or (as you call them) as grounds to believe that he hath believed?

Evan. Yea, indeed, there are divers other effects of faith, which if a man have in him truly, he may look upon them as evidences that he hath truly believed: and I will name three of them unto you;

Whereof the *first* is, when a man truly loves the word of God, and makes a right use of it: and this a man doth, *first*, when he hungers and thirsts after the word, as after the food of his soul, desiring it at all times, even as he doth his *appointed* (m) *food*, *Jeb.* xxiii. 12.

Secondly, When he desires and delights to exercise himself therein *day* and *night*, that is, constantly, *Psal.* i. 2.

Thirdly, When he receives the word of God as *the word of God*, and not as the word of man (n); setting his heart, in the time of hearing or reading it, as in God's presence; and being affected with it, as if the Lord himself should speak unto him; being most effected with that ministry, or that portion of God's word, which sheweth him his sins, and searcheth out his most secret conceptions; denying his own reason and affections; yea, and his profit and pleasures, in any thing, when the Lord shall require it of him.

Fourthly, This a man doth, when he makes the word of God to be his chief comfort in the time of his afflictions; finding it, at that time, to be the main stay and solace of his heart (o).

The second evidence is, when a man *truly loves the children of God*, (1 *John.* v. 1. that is, all godly and re-

(m) So the Margent reads it.

(n) 1 *Theff.* ii. 13.

(o) *Psal.* cxix. 49, 50.

ligious persons) above all other sorts of men ; and that is, when he loves them not for carnal respects, but for the graces of God which he seeth in them, 2 *John* 1, 2. 3 *John* 1. And when he *delights* in this *society* and *company*, and makes them his only *companions*, *Psal.* cxix. 63. and when his *well-doing* (to his power) extends itself to them, *Psal.* xvi. 3. In being pitiful and tender-hearted towards them, and in gladly receiving of them, and communicating to their necessities with a ready mind, *Philem.* 7. 1 *John* iii. 17. and when he hath not the glorious faith of Christ in *respect of persons*, *Jam.* ii. 1, 2. but can make himself equal to them of the lower sort, *Rom.* xii. 16. and when he loves them at all times, even when they are in adversity as poverty, disgrace, sickness, or otherwise in misery.

The third evidence is, when a man can truly *love his enemies*, *Matth.* vi. 14. And that he doth, when he can pray heartily for them, and forgive them their particular trespasses against him ; being more grieved for that they have sinned against God, than for that they have wronged him : and when he can forbear them, and yet could be revenged of them either by bringing shame and misery upon them, 1 *Pet.* iii. 9. *Rom.* xii. 14. and when he strives to overcome their evil with goodness, being willing to help them, and relieve them in their misery, and do them any good in soul or body : and, lastly, when he can freely and willingly acknowledge his enemy's just praise, even as if he were his dearest friend.

Sect. 15. *Neo.* But, Sir, I pray you, let me ask you one question more touching this point ; and that is, suppose that hereafter I should see no outward evidences, and question whether I had ever any true inward evidences, and so whether ever I did truly believe or no, what must I do then ?

Evan Indeed it is possible you may come to such a condition ; and therefore you do well to provide beforehand for it. Now then, if ever it shall please the Lord to give you over to such a condition, first, let me warn

you to take heed of forcing and constraining yourself to yield obedience to God's commandments, to the end you may so get an evidence of faith again, or a ground to lay your believing that you have believed upon; and so forcibly to hasten your assurance before the time (p): for altho' this be not to turn quite back to the covenant of works, (for that you shall never do) yet it is to turn aside towards that covenant, as Abraham did; who, after that he had long waited for the promised seed, though he was before justified by believing the free promise; yet, for the more speedy satisfying of his faith *, he turned aside to go into Hager, who was (as you have heard) a type of the covenant of works. So that, you see, this is not the right way: but the right way for you, in this case to get your assurance again is, when all other things fail, to look to Christ †; that is, go to the word and promise, and leave off and cease a while to reason about the truth of your faith; and set your heart on work to believe, as if you had never yet done it; saying in your heart, Well, Satan, suppose my faith hath not been true hither to, yet now will I begin to endeavour after true

* Mr Cotton of New England, in his 13th Quest.

† Poor Doubting Christian, P. 37.

(p) This forcing one's self to yield obedience, which the author warns Christians against, when they have lost sight of their evidences, and would fain recover them, is, by pressing to yield obedience, without believing, till once by their obedience they have recovered the evidence of their having faith. To advise a Christian to beware of taking this course, in this case, is not to favour laxness, but to guard him against beginning his work at the wrong end, and so labouring in vain; for obeying, indeed, must still spring from believing; since *without faith it is impossible to please God*, Heb. xi. 6. And *whatsoever is not of faith, is sin*, Rom. xiv. 23. The following advice sets the matter in full light.

* Good-
win's
Child of
Light,
P. 194.

faith * ; and therefore, *O Lord*, here I cast myself upon thy mercy afresh, for *in thee the fatherless find mercy*, Hos. xiv. 3. Thus I say, hold to the word ; go not away, but keep you here ; and you shall bring forth fruit with patience, *Luke viii. 15. (q).*

SECT. 16. *Neo.* Well, Sir, you have fully satisfied me concerning that point : but, as I remember, it followeth in the same verse, *know ye not your own selves, how that Christ is in you, except ye be reprobates ?* 2 Cor. xiii. 5. Wherefore I desire to hear how a man may know that *Jesus Christ is in him*.

Evan. Why, if Christ be in a man, he lives in him ; as saith the apostle, *I liveth not, but Christ liveth in me*.

Neo. But how then shall a man know, that Christ lives in him ?

Evan. Why, in what man soever Christ lives, according to the measure of his faith, he executes his threefold office in him, *viz.* his prophetic, priestly, and kingly, office.

Neo. I desire to hear more of this threefold office of Christ ; and therefore I pray you, Sir, tell me, first, how a man may know that Christ executes his prophetic office in him ?

Evan. Why so far forth as any man hears and knows that there was a covenant made betwixt God and all mankind in Adam ; and that it was an equal covenant (*r*) : and that God's justice must needs enter (*s*) upon the breach of it ; and that all mankind, for that cause, were liable to eternal death and damnation ; so that if God had condemned all mankind, yet had it been but the sentence of an equal and just judge, seeking rather the execution of his justice, then man's ruin and destruction ; and thereupon takes it home, and applies it

(*q*) Namely, obedience, whereby you shall recover your evidence.

(*r*) See *Vol. I.*

(*s*) Demanding satisfaction.

particularly to himself, *Job* v. 27. and so is convinced, that he is a *miserable, lost, and helpless man*: I say, so far forth as a man doth this, Christ executes his prophetic office in him, in teaching him, and revealing unto him the covenant of works. And so far forth as any man hears and knows, that God made a covenant with Abraham, and all his *believing seed* in *Jesus Christ*, offering him freely to all to whom the sound of the gospel comes, and giving him freely to all that receive him by faith; and so justifies them, and saves them eternally; and thereupon hath his heart opened to receive this truth, not as a man taketh an object, or a theological point into his head, whereby he is only made able to discourse; but as an habitual and practical point, receiving it into his *heart by the faith of the gospel*, *Philip*. i. 27. And applying it to himself, and laying his eternal state upon it, and so setting to his seal, that God is true: I say, so far forth as a man doth this, Christ executes his prophetic office in him, in teaching him, and revealing to him the covenant of grace. And so forth as any man hears and knows, that *this is the will of God, even his sanctification*, *1 Thess.* iv. 3. and thereupon concludes, that it is his duty to endeavour after it: I say, so far forth as a man doth this, Christ executes his prophetic office in him, in teaching and revealing his law to him. And this I hope is sufficient for answer to your first question?

Neo. I pray you, Sir, in the second place, tell me, how a man may know that Christ executes his priestly office in him?

Evan. Why, so far forth as any man hears and knows, that Christ hath given himself as that only *absolute and perfect sacrifice* for the sins of believers, *Heb.* ix. 26. and joined them unto himself by faith, and himself unto them by his Spirit, and so made them one with him; and is now *entered into heaven itself, to appear in the presence of God for them*, *Heb.* ix. 24. and hereupon is emboldened to go immediately to (t) God in prayer,

(e) i. e. Even unto.

as to a father, and meet him in Christ, and present him with Christ himself, as with a sacrifice without spot or blemish: I say, so far forth as any man doth this, Christ executes his priestly office in him.

Neo. But, Sir, would you have a believer to go immediately unto God? How then doth Christ make intercession for us at God's right-hand, as the apostle saith he doth? *Rom. viii. 34.*

Evan. It is true indeed, Christ as a public person, representing all believers, appears before God his Father*; and willeth according to both his natures, and desireth, as he is man, that God would, for his satisfaction's sake, grant unto them whatsoever *they ask according to his will.* But yet you must go immediately to God in prayer for all that (*u*).

You must not pitch your prayers upon Christ, and terminate them there, as if he were to take them, and present them to his father (*v*); but the very presenting place of your prayers must be God himself in Christ. Neither must you conceive, as though Christ the Son were more willing to grant your request than God the Father; for whatsoever Christ willeth, the same also the Father (being well pleased with him) willeth. In Christ, therefore, I say, and no where else, must you expect to have your petitions granted; and as in Christ, and no place else, so for Christ's sake, and nothing else. And therefore I beseech you to beware you forget not Christ, when you go unto the Father to beg any thing you desire, either for yourself or others; especially when you desire to have any pardon for sin, you are not to think, that when you join with your prayers fasting, weeping, and afflicting of yourself, that for so doing you shall prevail with God to hear you, and grant your petitions; no, no, you must meet God in Christ, and present him with his sufferings; your eye, your mind, and all your confidence,

(*u*) That is to say.

(*v*) But you yourself were not to come near unto him, nay we must *come unto God by Christ*, Heb. vii. 25.

must be therein; and in that be as confident as possible you can; yea, expostulate the matter, as it were, with God the Father, and say, Lo! here is the person that hath well deserved it; here is the person that wills and desires it; in whom, thou hast said, thou art well pleased; yea, here is the person that hath paid the debt, and discharged the bond for all my sins: and therefore, O Lord! now it standeth with thy justice to forgive me. And thus if you do, why then you may be assured, that Christ executes his priestly office in you.

Neo. I pray you, Sir, in the third place, shew me, how a man may know that Christ executes his kingly office in him.

Evan. Why, so far forth as any man hears and knows, *that all power is given unto Christ, both in heaven and in earth*, Matth. xxviii. 18. both to vanquish and overcome all the lusts and corruptions of believers, and to write his law in their hearts; and hereupon takes occasions to go unto Christ for the doing of both in him: I say, so far forth as he doth this, why Christ executes his kingly office in him.

Neo. Why then, Sir, it seems that the place where Christ executes his kingly office, is in the hearts of believers?

Evan. It is true indeed; for Christ's kingdom is not temporal or secular over the natural lives * or civil negotiations of men; but his kingdom is spiritual and heavenly, over the souls of men, to awe and over-rule the hearts, to captivate the affections, to bring into obedience the thoughts, and to subdue and pull down strong holds. For when our father Adam transgressed, he and we, all of us, forsook God, and chose the devil for our lord and king; so that every mother's child of us are, by nature, under the government of Satan; and he rules over us, till Christ come into our hearts, and dispossesseth him; according to the saying of Christ himself, *Luke xi. 21, 22. When a strong man armed keepeth his palace, his goods are in peace: that is, faith*

* Reynold
on *Psal.*
cx. p. 9.

* **Harmo-** Calvin *, Satan holdeth them that are in
ny, p. 329. subjection to him in such bonds and quiet
 possession, that he rules over them without
 resistance; but when Christ comes to dwell in any
 man's heart by faith; according to the measure of faith
 he dispossesteth him, and seats himself in the heart, and
 roots out, and pulls down all that withstands his go-
 vernment there: and, as a valiant captain, he stands
 upon his guard, and enables the soul to gather together
 all its forces and powers, to resist and withstand all its
 and his enemies, and so set itself in good earnest against
 them, when they at any time offer to return again; and
 he doth especially enable the soul to resist, and set itself
 against the principal enemy, even that which doth most
 oppose Christ in his government; so that whatsoever
 lust or corruption is in a believer's heart or soul, as
 most predominate, Christ doth enable him to take that
 into his mind, and to have most revengeful thoughts a-
 gainst it, and to make complaints to him against it,
 and to desire power and strength from him against it;
 and all, because it most withstands the government of
 Christ, and is the rankest traitor to Christ; so that he
 useth all the means he can to bring it before the judg-
 ment seat of Christ; and there he calls for justice a-
 gainst it, saying O Lord Jesus Christ, here is a rebel
 and a traitor, that doth withstand thy government in
 me, wherefore, I pray thee, come and execute thy
 kingly office in me, and subdue it; yea, vanquish and
 overcome it. Whereupon Christ gives the same answer
 that he did to the Centurion, *Go thy way, and as thou
 hast believed, so be it done unto thee*, Matth. viii. 13. (w).

And as Christ doth thus suppress all other governors
 but himself in the heart of a believer, so doth he raze
 out and deface all other laws, and writes his own there,
 according to his promise, *Jer. xxxi. 33.* and makes

(w) Namely, believed the promise of sanctification,
Ezek. xxxvi. 27. Micah vii. 19. which belief brings al-
 ways along with it the use of the means, that are of di-
 vine institution, for that end.

them pliable and willing to do and suffer his will; and that because it is his will. So that the mind and will of Christ, laid down in his word, and manifested in his works, is not only the rule of a believer's obedience, but also the reason of it; as I once heard a godly minister say in the pulpit; so that he doth not only do that which is Christ's will, but he doth it because it is his will †.

† Mr. Caryl at Blackfriars.

O that man which hath the law of Christ written in his heart! according to the measure of it, he reads, he hears, he prays, he receives the sacrament he keeps the Lord's day holy, he exhorts, he instructs, he confers, and doth all the duties that belong to him in his general calling, because he knows it is the mind and will of Christ he should do so; yea, he patiently suffers, and willingly undergoes afflictions for the cause of Christ, because he knows it is the will of Christ: yea, such a man doth not only yield obedience, and perform the duties of the first table of the law, by virtue of Christ's command, but of the second also. O that husband, parent, master, or magistrate! that hath the law of Christ written in his heart; he doth his duty to his wife, child, servant, or subject, willingly and uprightly, because Christ requires it and commands it. And so that wife, child, servant, or subject, that hath the law of Christ written in his or her heart, they do their duties to husband, parent, master, or governor, freely and cheerfully, because their Lord Christ, commands it. Now then, if you find these things in your heart, you may conclude that Christ rules and reigns there, as Lord and King.

C H A P. IV.

Of the Heart's happiness; or, Soul's rest.

Sect. 1. *No rest for the soul, till it come to God.* Sect. 2. *How the soul is kept from rest in God.* Sect. 3. *God in Christ the only true rest for the soul.*

Sect. 1. *Neo.* **S**IR, be pleased to give me leave to tell you some part of my mind, and then I will cease to trouble you any more at this time. The truth is, I have, ever since I could remember, felt a kind of restless discontentedness in my spirit; and for many years together, I fed myself with hopes of finding rest and content in persons and things here below; scarce thinking of the state and condition of my soul, or of any condition beyond this life, until (as I told you before) the Lord was pleased to visit me with a fit of sickness. And then I began to bethink myself of death, judgment, hell and heaven; and to take care and seek rest for my soul, as well as for my body: but alas! I could never find rest for it, before this day; because, indeed, I sought it not by faith, but as it were by the works of the law; or, in plain terms, because I sought it not in Christ, but in myself. But now, I bless God, I see that Christ is all in all; and therefore, by the grace of God, I am resolved no longer to seek rest and content, neither in any earthly thing, nor in mine own righteousness; but only in the free love and favour of God, as he is in his Son Jesus Christ: and, God willing, there shall be my soul's rest. And I beseech you, Sir, pray for me, that it may be so; and I have done.

Evan. This point, concerning the *Heart's happiness*, or *Soul's rest*, is a point very needful for us to know; and indeed it is a point, that I have formerly thought upon; and therefore, tho' my occasions do now begin to call me away from you; yet nevertheless, since you have begun to speak of it, I shall, if you please, proceed on, if you shall, or any of you, give occasion, and as the Lord shall enable me.

Ant. With a very good will, Sir; for indeed it is a point that I much desire to hear of.

Evan. First, then, I would entreat you to consider with me, that when God at first gave man an elementish body (*x*), he did also infuse into him an immortal soul, of a spiritual substance: and tho' he gave his soul a local being in his body, yet he gave it a spiritual well-being in himself; so that the soul was in the body by location, and at rest in God by union and communication: and this being of the soul in God at first, was man's true being, and his true happiness. Now man falling from God, God in his justice left man; so that the actual union and communion, that the soul of man had with God at first, is broken off; God and man's soul are parted; and it is in a restless condition. Howbeit the Lord, having seated in man's soul a certain character of himself, the soul is thereby made to re-aspire towards that *summum bonum*, that chief good, even God himself, and can find rest no where, till it come to him (*y*).

(*x*) *i. e.* An elementary body, made up (as it were) of the four elements, as they are called, *viz.* fire, air, water, and earth.

(*y*) The soul of man hath a natural desire of happiness: nothing can make it happy, but what is commensurable to its desires, or capable of affording it a full satisfaction. Nothing less than an infinite good is such: and God himself only is an infinite good, in the enjoyment of which the soul can rest, as fully satisfied, desiring no more. Now since, by reason of the vast ca-

Nom. But stay, Sir, I pray you; how can it be said, that man's soul doth re-aspire towards God the Creator, when it is evident, that every man's soul naturally is bent towards the creature, to seek a rest there?

Evan. For answer hereunto I pray you consider, that naturally man's understanding is dark and blind; and therefore is ignorant what his own soul doth desire and strongly aspire unto. It knoweth indeed, that there is a want in the soul; but, till it be enlightened, it knoweth not what it is which the soul wanteth. For indeed the case standeth with the soul, as with a child new born, which child, by natural instinct, doth gape and cry for nutriment; yea, for such nutriment as may agree with its tender condition: and if the nurse, thro' negligence or ignorance, either give it no meat at all, or else such as it is not capable of receiving, the child refuseth it, and still crieth, in strength of desire, after

capacity of the soul, nothing but God himself can indeed satisfy this its desire of happiness, the which is so woven into the very nature of the soul, that nothing but the destruction of the very being of the soul, can remove it; it is evident, that it is impossible the soul of man can ever find true rest, until it return to God, and take up its rest with him; but must still be in quest of, or desiring its chief good and happiness, wherein it may rest; and this, in reality, is God himself only; tho' the practical understanding, being blinded, knows not that, and the perverse will and affections carry away the soul from him, seeking the desired good and happiness in other things. This is what the author calls the soul's re-aspiring towards the chief good, even God himself; and it is so consistent with the total depravation of man's nature, that it will remain for ever in the damned in hell; a chief part of whose misery will ly in that this desire shall ever be rampant in them, but never in the least satisfied; they shall never be freed from this scorching thirst there, nor yet get a drop of water to cool the tongue.

the dug. Yet doth not the child, in this estate, know by any intellectual power and understanding, what itself desireth. Even so man's poor soul doth cry to God, as for its proper nourishment (z): but his understanding, like a blind ignorant nurse, not knowing what it crieth for, doth offer to the heart, a creature instead of a Creator: thus by reason of the blindness of the understanding, together with the corruption of the will, and disorder of the affections, man's soul is kept by violence (a) from its proper centre, even God himself.

Sect. 2. O how many souls are there in the world that are hindered, if not quite kept, from rest in God, by reason that their blind understanding doth present unto their sensual appetites varieties of sensual objects!

Is there not many a luxurious person's soul hindered, if not quite kept, from true rest in God, by that beauty which nature hath placed in feminine faces (b), especially when Satan doth secretly suggest into such feminine hearts a desire of an artificial dressing, from the head to the foot; yea, and sometimes painting the face, like their mother Jezabel?

And is there not many a voluptuous Epicure's soul

(z) Man's poor soul, before it is enlightened, naturally cries to God, as the *young ravens cry to him*, Job xxxviii. 41. not knowing to whom: and it cries for him, as its proper nourishment, as the new-born infant for the breast, not knowing for what. Only it feels a want, desires supply proper for filling it up, and can never get kindly rest till it be supplied accordingly, that is, till it come to the enjoyment of God: then it rests, as the infant set to the full breast, *Isa. lxvi. 11. That ye may suck, and be satisfied with the breasts of her consolations.*

(a) Namely, violence done to its natural make and constitution (if I may so express it) by the blindness, corruption and disorder, that have seized its faculties.

(b) i. e. Women's faces.

hindered, if not quite kept, from rest in God, by beholding the colour, and tasting the sweetness of dainty delicate dishes, his wine red in the cup, and his beer of amber-colour in the glass? In the Scripture we read of a *certain man, that fared deliciously every day*, as if there had been no more but one so ill disposed; but in our times, there are certain hundreds, both of men, and woman, that do not only fare deliciously but voluptuously twice every day, if not more.

And is there not many a proud person's soul hindered, if not quite kept, from rest in God, by the harmonious sound of popular praise which, like a load-stone, draweth the vain-glorious heart to hunt so much the more eagerly, to augment the echo of such vain windy reputations?

And is there not many a covetous person's soul hindered, if not quite kept, from rest in God, by the cry of great abundance, the words of wealth, and the glory of gain?

And is there not many a musical mind hindered, if not quite kept, from sweet comfort in God, by the harmony of artificial concord upon musical instruments?

And how many perfumed fools are there in the world, who, by smelling their sweet apparel, and their sweet nose-gays, are kept from soul-sweetness in Christ?

And thus doth Satan, like a cunning fisher, bait his hook with a sensual object, to catch men with: and having gotten it into their jaws, he draweth, them up and down in sensual contentments, till he hath so drowned them therein, that the peace and rest of their souls in God is almost forgotten. And hence it is, that the greatest part of man's life, and in many their whole life, is spent in seeking satisfaction to the sensual appetite.

Nom. Indeed, Sir, this which you have said, we may see truly verified in many men, who spend their days about these vanities, and will afford no time for religious exercise; no, not upon the Lord's day, by their good will.

Evan. You say the truth: and yet let me tell you

withal, that a man, by the power of natural conscience, may be forced to confess, that his hopes of happiness are in God alone, and not in these things; yea, and to forsake profits and pleasures, and all sensual objects, as unable to give his soul any true contentment; and fall to the performances of religious exercises, and yet rest there, and never come to God for rest. And if we consider it, either in the rude multitude of sensual livers, or in the more seemingly religious; we shall perceive that the religious exercises, of men do strongly deceive, and strongly delude many men of their hearts happiness in God.

For the first sort (*c*), though they be such as make their belly their best God, and do no sacrifice but to Bacchus, Apollo, or Venus (*d*); though their conscience, do accuse them, that these things are naught: yet in that they have the name of Christians put upon them in their baptism, and forasmuch as they do often repeat the Lord's Prayer, the apostles, Creed, and the Ten Commandments; and in that, it maybe, they have lately accustomed themselves to go to church, to hear divine service, and a preaching now and then; and in that they have divers times received the sacrament; they will not be persuaded, but that God is well pleased with them: and a man may as well persuade them, that they are not men and women, as that they are not in a good condition.

And for the second sort (*e*) that ordinarily have more human wisdom, and human learning, than the former sort, and seem to be more holy and devout than the former sort of sensual ignorant people; yet how many are there of this sort, that never pass further than the outward court of bodily performances; feeding and feasting themselves, as men in a dream; supposing

(*c*) Namely, sensual livers, who yet perform religious exercises.

(*d*) *i. e.* Give up themselves to drunkenness, music, and lasciviousness.

(*e*) Namely, the more seemingly religious.

themselves to have all things, and yet indeed have nothing, but only a bladder full, or rather a brain full, of wind and worldly conceptions?

Are there not some, who give themselves to more, especial searching and seeking out for knowledge in Scripture-learnedness, and clerk-like skill, in this art, and that language, till they come to be able to repeat all the historical places in the Bible; yea, and all those texts of Scripture, that they conceive do make for, some private opinion of theirs, concerning ceremonies church-government, or other such circumstantial points of religion, touching which points they are very able to reason and dispute, and to put forth such curious questions, as are not easily answered?

Are not some of these men (*f*) called sect-makers, and begetters or devisers of new opinions in religion; especially in the matter of worshipping God, as they use to call it, wherein they find a beginning, but hardly an end? For this religious knowledge is so variable, through the multiplicity of curious wits and contentious spirits, that the life of man may seem too short to take a full view of this variety: for though all sects say, they will be guided by the word of truth, and all seem to bring Scripture, which indeed is but one, as God is but one; yet, by reason of their several constructions and interpretations of Scripture, and conceits of their own human wisdom, they are many.

And are there not others of this sort of men, that are ready to embrace any ~~wine~~ way of worship; especially, if it come under the clock of Scripture-learning, and have a shew of truth founded upon the letter of the Bible, and seem to be more zealous and devout than their former way; especially, if the teacher of that new way can but frame a sad and demure countenance; and, with a grace, lift up his head and his eyes towards hea-

(*f*) viz. Of these spoken of in the paragraph immediately preceding, whom he begins to distribute here into three classes or sorts; all belonging to the second sort, to wit, *the more seemingly religious.*

ven, with some strong grone, in clearing of his newly conceived opinion; and that he frequently use this phrase of *the glory of God*? O then, these men are by, and by, of another opinion! supposing to themselves, that God had made known some farther truth to them: for, by reason of the blindness of their understanding, they are not able to reach any supernatural truth; although they do, by literal learning, and clerk-like cunning, dive never so deep into the Scriptures: and therefore, they are ready to entertain any form of religious exercises, as shall be suggested unto them.

And are there not a third sort, much like to these men, that are excessive and mutable in the performance of religious exercises? Surely St Paul did perceive that this was the very God of some men in his time; and therefore he willeth Timothy to instruct others, That *bodily exercises profiteth little*, or, as some read, it *nothing at all*: and doth oppose thereunto *godliness* as being another thing than *bodily exercise*, and saith, That it is *profitable*, &c.

And do not you think that there are some men, at this day, that know none other good, than bodily exercise, and can hardly distinguish betwixt it and godliness? Now these bodily exercises are mutable and variable, according to their conceits and opinions: for all sects have their several services, (as they call them) yet all bodily, and for the most part, only bodily, the which they perform to establish a rest to their souls, because they want rest in God. And hence it is, that their peace and rest is up and down, according to their working better or worse. So many chapters must be read; and so many sermons must be heard; and so many times they must pray in one day; and so many days in the week, or in the year, they must fast, &c. or else their souls can have no rest. But mistake me not, I pray, in imagining, that I speak against the doing of these things; for I do them all myself: but against resting in the doing of them, the which I desire not to do.

And thus you see that man's blind understanding doth not only present unto the sensual appetite sensual ob-

jects, but also to the rational appetite, rational objects : so that man's poor soul is not only kept from rest in God, by means of sensuality but also by means of formality. If Satan cannot keep us from rest in God, by feeding our senses with our mother Eve's apple ; than he attempts to do it, by blinding our eyes, and so hindering us from seeking the paths of the gospel. If he cannot keep us in Egypt, by the *flesh-pots* of sensuality ; then will he make us wander in the wilderness of religious and rational formality. So that if he cannot hinder us more grossly, then he attempts to do it more closely.

Nom. But, Sir, I am persuaded that there be many men, that are so religiously exercised, and do perform such duties, as you have mentioned ; and yet rest not in them but in God.

Evan. Questionless there be some Christians that look upon such exercises as means ordained of God both to beget and increase faith, and all other graces of his Spirit, in the hearts of his people ; and therefore, to the intent that their faith and love, and other graces, may increase, they are careful to wait upon God, in taking all convenient opportunities to exercise themselves therein ; and yet have their soul's rest in God, and not in such exercises.

But alas ! I fear the number of such men are very few, in comparison of them that do otherwise. For do not the most part of men, that are so religiously exercised, rather conceive, that as they have offended and displeased God, by their former disobedience ; so they must pacify and appease him, by their future obedience ? And therefore they are careful to exercise themselves in this way of duty, and that way of worship, and all to that end : yea, and they conceiving that they have corrupted, and defiled and polluted themselves, by their falling into sin, they must also purge, cleanse and purify themselves, rising out of sin, and walking in new obedience (g) : and so all the good they do, and all the evil

(g) Neglecting to wash, by faith, in the blood of

they eschew, is to pacify God, and appease their own consciences. And if they seek rest to their souls this way, why it is the way of the covenant of works, where they shall never be able to reach God: nay, it is the way to come to God out of Christ: where they shall never be able to come near him, he being a *consuming fire*.

Nom. But, Sir, I pray you, would you not have our senses to be any longer exercised about any of their objects? would you have us no longer to take comfort in the good things of this life?

Evan. I pray you, do not mistake me: I do not speak as though I would have you Stoically to refuse the lawful use of any of the Lord's good creatures, which he shall be pleased to afford you; neither do I prohibit you from all comfort therein. But this is it which I do desire, to wit, that you would endeavour to attain to such a peace, rest and content in God, as he is in Christ; that the violent cry of your heart may be restrained, and that your appetites may not be so forcible, nor so unruly, as they are naturally; but that the unruliness thereof may be brought unto a very comely decorum and order: so that your sensual appetites may, with much more easiness and contentedness, be denied the objects of their desires; yea, and contented (if occasion be) with that which is most repugnant to them as, with hunger, cold, nakedness, yea and with death itself. For such is the wonderful working of the heart's quiet and rest in God, that although a man's senses be still exercised in, and upon, their proper objects yet may it be truly said, that such a man's life is not sensual. For indeed his heart taketh little contentment in any such exercises; it being for the most part exercised in a more transcendent communion with God, as he is in

Christ, the *Fountain opened for sin, and for uncleanness*, Zech. xiii. 1. *The blood of Jesus Christ, his Son, cleanseth us from all sin*, 1 John i. 17. *How much more shall the blood of Christ—purge your conscience from dead works?* Heb. ix. 14. *Purifying their hearts by faith*, Acts xv. 9.

Christ. So that indeed the man that hath this peace and rest in God may be truly said to *use this world as though he used it not*, in that he receiveth no cordial contentment from any sensual exercise whatsoever, and that because his heart is withdrawn from them. Which withdrawing of the heart is not unaptly pointed at, in the speech of the spouse, *Cant. v. 2. I sleep, saith she, but my heart waketh.* Even so may it be said, that such a man, he is sleeping, looking, hearing, tasting, smelling, eating, drinking, feasting, &c. but his heart is withdrawn from the creature, and rejoicing in God his Saviour, and his soul it magnifying his Lord; so that, in the midst of all sensual delights, his heart secretly saith, Ay, but my happiness is not here.

Nom. But, Sir, I pray you, why do you call rational and religious exercises a wilderness?

Evan. For two reasons: *first*, Because that as the children of Israel, when they were got out of Egypt, did yet wander many years in the wilderness, before they came into the land of Canaan; even so do many men wander long in rational and religious exercises, after they have left a sensual life, before they come to rest in God, whereof the land of Canaan was type (*b*).

Secondly, Because, as in a wilderness men often lose themselves, and can find no way out; but supposing (after long travel) that they are near the place whither they would go, are in truth farther off; even so fareth it with many, yea, with all such as walk in the way of reason (*i*); they lose themselves in the woods and

(*b*) Such a wanderer our author himself had been, for a dozen of years, see his Preface, p. 4. and compare that heavy word, *Eccl. x. 15. The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.*

(*i*) *viz.* Of reason, as the judge and rule in religion. The holy Scripture is the rule, and the spirit of God therein speaking is the judge: it is the business of our

bushes of their works and doings; so that the longer they travel, the further they are from God and true rest in him.

Nom. But, Sir, you know, that the Lord hath endowed us with reasonable souls; would you not then have us to make use of our reason?

Evan. I pray you, do not mistake me: I do not condemn nor dispise the use of reason; only I would not have you to establish it to (k) the chief good; but I would have you to keep it under; so that if, with Hagar, it attempt to bear rule, and lord it over your faith, then would I have you, in the wisdom of God, like Sarah, to cast it out from having dominion. In few words, I would have you more strong in desire, than curious in speculation; and to long more to feel communion with God, than to be able to dispute of the genus or species of any question, either human or divine; and press hard to know God by powerful experience. And though your knowledge be great, and your obedience surpassing many; yet would I have you to be truly nullified, annihilated, and made nothing, and become fools in all fleshly wisdom; and glory in nothing, but only in the Lord (l). And I would have you, with the eye of faith, sweetly to behold all things extracted out of one thing; and in one to see all (m). In a word, I would have in you a most profound silence, contemning all curious questions and discourses; and to ponder much in your heart, but prat little with your tongue. *Be swift to hear, but slow to speak, and slow to wrath, as the apostle James adviseth you, Jam. i. 19.*

reason to discern what they teach, and to submit thereto, without reserve.

(k) i. e. For, or to be.

(l) 2 Cor. xii. 11. *Though I be nothing.* 1 Cor. iii. 18. *Let him become a fool, that he may be wise.* Chap. i. 31. *He that glorieth, let him glory in the Lord.*

(m) According to that saying of our Lord, *Matth. xix. 17. There is none good but one, that is God.*

and by this means will your reason be subdued, and become one with your faith; for then is reason one with faith, when it is subjugated unto faith; and then will reason keep its true lists and limits, and you will become ten times more reasonable than you were before. So that I hope you now see, that the heart's farewell from the sensual and rational life is not to be considered absolutely, but respectively; it doth not consist in a going out of either, but in a right use of both.

SECT. 3. *Nom.* Then, Sir, it seemeth to me, that God in Christ, apprehended by faith, is the only true rest for man's soul.

Evan. There is the true rest indeed; there is the rest, which David invites his soul unto, when he saith, *Return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee*, Psal. cxvi. 7. *For we which have believed*, saith the author to the Hebrews, *have entered into his rest* (n), Heb. iv. 3. And, *Come unto me*, saith Christ, *all ye that labour, and are heavy laden, and I will give you rest*, Matth. xi. 28. (o). And truly, my neigh-

(n) *Do enter into rest*, or that rest, to wit, *his rest*. ver. 1. He means, that we even now enter into rest by faith. Compare ver. 10.

(o) This is one of the most solemn gospel-offers to be found in all the New Testament: and our author seems here to point, what I conceive to be, the true and genuine sense of it. The words, *labour*, and *heavy laden*, do not restrict the invitation and offer to such as are sensible of their sins, and longing to be rid of them, tho' indeed none but such will really accept; but they denote the restlessness of the sinful soul of man; a qualification (if it is so called) to be found in all that are out of Christ, whether they have, or have not, any notable law work on their consciences.

I say *notable*, to distinguish it from that which is common to all men, even to heathens, *Rom.* xi. 15. Our father Adam led his whole family away out of their

hours and friends, believe it, we shall never find a heart's happiness, and true soul's rest, until we find it here. For howsoever a man may think, if he had this man's wit, and that man's wealth; this man's honour, and that man's pleasure; this wife, or that husband; such children, and such servants; his heart would be

rest in God; and so left them with a conscience full of guilt, and a heart full of unsatisfied desires. Hence his children soon find themselves like the *horse-leech*, having *two daughters, crying, Give give*; namely, a restless conscience, and a restless heart: and to each of these, the poor soul must needs say, as Naomi said to Ruth, *My daughter, shall I not seek rest for thee?* so the blinded soul falls a labouring for rest to them. And it labours in the barren region of the fiery law for a rest to the conscience, and in the empty creation, for a rest to the heart: but, after all, the conscience is still heavy laden with guilt, whether it has any lively feeling thereof, or not; and the heart is still under a load of unsatisfied desires: so neither the one nor the other can find rest indeed. This is the natural case of all men. And to souls thus labouring, and laden, Jesus Christ here calls, that they may *come to him, and he will give them rest*; namely, a rest for their consciences, under the covert of his blood; and a rest to their hearts, in the enjoyment of God through him.

This is most agreeable to the Scripture phraseology, *Eccl. x. 15. The labour of the foolish weareth every one of them, because he knoweth not how to go to the city. Hab. ii 13. The people shall labour in the very fire, and the people shall weary themselves for very vanity. Isa. lv. 2. Wherefore do ye spend—your labour for that which satisfieth not?* The prophet laments over a people more insensible than the ox or the ass, saying, *Ah, sinful nation! a people laden with iniquity, Isa. i. 3, 4.* And the apostle speaks of *silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth, 2 Tim. iii. 6, 7.*

satisfied, and his soul would be contented : yet which of us hath not, by our own experience, found the contrary? For, not long after that we have obtained the thing we did so much desire, and wherein we promised ourselves so much happiness, rest, and content, we have found nothing but vanity and emptiness in it. Let a man but deal plainly with his own heart, and he shall find, that, notwithstanding he hath many things, yet there is ever one thing wanting : for indeed man's soul cannot be satisfied with any creature, no not with a world of creatures. And the reason is, because the desires of man's soul are infinite, according to that infinite goodness, which it once lost in losing God. Yea, and man's soul is a spirit ; and therefore cannot communicate with any corporal thing : so that all creatures, not being that infinite and spiritual fullness, which our hearts have lost, and towards the which they do still re-aspire ; they cannot give it full contentment.

Nay, let me say more ; howsoever a man may, in the midst of his sensual fullness, be convinced in his conscience, that he is at enmity with God, and therefore in danger of his wrath and eternal damnation ; and be thereupon moved to reform his life and amend his ways, and endeavour to seek peace and rest to his soul (*p*) ; yet this being in the way of works, it is impossible that he should find it ; for his conscience will ever be accusing him, that this good duty he ought to have done and hath not done it ; and this evil he ought to have forborn, and yet he hath done it ; and in the performance of this duty he was remiss, and in that duty very defective : and many such ways will his soul be disquieted.

But when a man once comes to believe, that all his sins, both past, present and to come, are freely and fully pardoned (*q*), and God in Christ graciously reconciled unto him ; the Lord doth hereupon so reveal

(*p*) There.

(*q*) Namely, in respect of the guilt of eternal wrath.

his fatherly face unto him in Christ, and so make known that incredible union betwixt him and the believing soul, that his heart becomes quietly contented in God, who is the proper element of its being; for hereupon there comes into the soul such peace, flowing from the God of peace, that it fills the emptiness of the soul with true fulness, in the fulness of God; so that now the heart ceaseth to molest the understanding and reason, in seeking either variety of objects, or augmentation of degrees, in any comprehensible thing; and that because the restless longing of the mind which did before cause inquietness, and disorder, both in the variety of mental projects, and also in the sensual and beastly exercises of the corporal and external members, is satisfied and truly quieted. For when a man's heart is at peace in God, and is become truly full, in that peace and joy passing understanding; then the devil hath not that hope to prevail against his soul, as he had before; he knows right well, that it is in vain to bait his hook with profits, pleasures, honour, or any other such like seeming good, to catch such a soul, that is thus at quiet in God; for he hath all fulness in God, and what can be added to fulness, but it runneth over? Indeed empty hearts, like empty hogsheds, are fit to receive any matter which shall be put into them; but the heart of the believer, being filled with joy and peace in believing, doth abhor all such base allurements; for that it hath no room in itself to receive any such seeming contentments. So that, to speak as the truth is, there is nothing that doth truly and unfeignedly root wickedness out of the heart of man, but only the true tranquillity of the mind, or the rest of the soul in God. And, to say as the thing is, this is such a peace, and such a rest to the creature in the Creator, that, according to the measure of its establishment by faith, no created comprehensible thing can either add to it, or detract from it; the encrease of a kingdom cannot augment it, the greatest losses and crosses in worldly things cannot diminish it; a believer's good works do

all flow from it, and ought not to return to it (*r*); neither ought human frailties to molest it (*f*). However, this is most certain, neither sin nor Satan, law nor conscience, hell nor grave, can quite extinguish it: for it is the Lord alone that gives and maintains it; *whom have I in heaven but thee?* (said David) *and there is none upon earth that I desire besides thee*, Psal. lxxiii. 25. It is the pleasant face of God in Christ that *puts gladness into his heart*, Psal. iv. 7. and when *that face is hid*, then *he is troubled*, Psal. xxx. 7. But to speak more plainly, though the peace and joy of true believers may be extenuated or diminished, yet doth the testimony of their being in nature (*t*) remain so strong, that they could skill to say, yea, even when they have felt God to be withdrawing himself from them, *My God! my God! why hast thou forsaken me?* Psal. xxii. 1. yea, and in the night of God's absence to remain confident, that though sorrow be over *night*, yet *joy will come in the morning*, Psal. xxx. 5. nay, tho' the Lord should seem to kill them with unkindness, yet *will they put their trust in him*, Job. xiii. 15. knowing that for all this *their Redeemer liveth*, Job xix. 25. so strong is *the joy of their Lord*, Neh. viii. 10. These are the people that are *kept in perfect peace*, because their *minds are stayed in the Lord*, Isa. xxvi. 3.

(*r*) Namely, to be any part of the fountain of it, for the time to come; as the rivers return unto the sea, whence they came, making a part of the store for their own fresh supply: nay, it is the Lord alone that gives and maintains it, as our author afterwards expresseth it.

(*f*) For these we are never free from in this life. And true repentance, and gospel-mourning for sin, are so consistent with it, that they flow from it, according to the measure thereof, Psal. lxxv. 3. *Iniquities prevail against me: as for our transgressions, thou shalt purge them away*. Zech. xii. 10. *They shall look upon me, whom they have pierced, and they shall mourn*.

(*t*) *i. e.* The evidence, that they (*viz.* the peace and joy of believers) are still in being, (*in rerum natura*) and not quite extinct.

Wherefore, my dear friends and loving neighbours, I beseech you take heed of deeming any estate happy, until you come to find this true peace and rest to your souls in God: O, beware lest any of you do content yourselves with a peace rather of speculation than of power! O be not satisfied with such a peace as consisteth either in the act of oblivion, or neglect of examination! nor yet in any brain-sick supposition of knowledge, theological or divine; and so frame rational conclusions, to protract time, and still the cries of an accusing conscience. But let your hearts take their last farewell of false felicities; wherewith they have been, all of them, more or less, detained, and kept from their true rest. O be strong in resolution! and bid them all farewell: for what have your souls to do any longer among these gross, thick and bodily things here below, that you should set your love upon them, or seek happiness in them? your souls are of a higher and purer nature; and therefore their well-being must be sought, in something that is higher and purer than they, even in God, himself.

True it is, that we are all of us, indeed, too unclean to touch God in immediate unity: but yet there is a pure counter-part of our natures (*u*), and that pure humanity is immediately * knit to the purest deity: and by that immediate union, you may come to a mediate union; for the Deity, and that humanity being united, make one Saviour, head and husband of souls. And so you being married to him, that is God; in him, you come also to be one with God: he one by a personal union, and you one by a mystical. Clear up then your eye, and fix it on him, as on the fairest of men, the perfection of spiritual beauty, the treasure of heavenly joy, the true object of most fervent love. Let your spirits look, and long, and seek, after

* Rouse's
Mystical
Marriage,
p. 8, 9.

(*u*) viz. The pure and spotless human nature of Christ.

this Lord; let your souls cleave to him, let them hang about him, and never leave him, till he be brought into the chambers of your souls; yea tell him resolutely, you will not leave him, till you hear his voice in your souls, saying, *My well-beloved is mine, and I am his*; yea, and tell him, you are *sick of love*. Let your souls go, as it were, out of your bodies and out of the world, by heavenly contemplations; and treading upon the earth, with the bottom of your feet, stretch your souls up, to look over the world, into that upper world, where her (*v*) Treasure is, and where her Beloved dwelleth.

And when any of your souls shall thus *forget her own people, and her father's house*; Christ her King shall so desire her beauty, Psal. xlv. 10, 11. and be so much in love with her, that like a loadstone, this love of his shall draw the soul in pure desire to him again; and then, *As the hart panteth after the rivers of water, so will your soul pant after God*, Psal. xlii. 1.

And then, according to the measure of your faith, your souls shall come to have a real *rest in God*, and be filled with joy unspeakable and glorious.

Wherefore, I beseech you, set your mouths to this fountain Christ, and so shall your souls be filled with the water of life, with the oil of gladness, and with the new wine of the kingdom of God; from him you shall have weighty joys, sweet embracements, and ravishing consolations. And how can it be otherwise, when your souls shall really communicate with God, and by faith have a true taste, and by the Spirit have a sure earnest, of all heavenly preferments; having, as it were, one foot in heaven, whilst you live upon earth? O then, what an eucharistical love (*w*) will arise from your thankful heart's extending itself first towards God, and then towards man for God's sake! and then, according

(*v*) Your soul's

(*w*) A love of thanksgiving, bearing thankfulness in its nature.

to the measure of your faith, will be your willing obedience to God, and also to man for God's sake: for obedience being the kindly fruit of love, a loving soul bringing forth this fruit, as kindly as a good tree bringeth forth her fruit: for the soul, having tasted Christ in a heavenly communion, so loves him, that to please him is a pleasure and delight to herself: and the more Christ Jesus comes into the soul by his Spirit, the more spiritual he makes her; and turns her will into his will, making her of one heart, mind and will, with him.

So that for a Conclusion this I say, That if the everlasting love of God in Jesus Christ be truly made known to your souls, according to the measure thereof, you shall have no need to frame and force yourselves to love and do good works; for your soul will ever stand bound (κ) to love God, and to keep his commandments, and it will be your meat and drink to do his will. And truly this love of God will cut down self-love, and the love of the world: for the sweetness of Christ's Spirit will turn the sweetness of the flesh into bitterness, and the sweetness of the world into contempt. And if you can behold Christ with open face, you shall see and feel things unutterable; and be changed from beauty to beauty, from glory to glory, by the Spirit of this Lord; and so be happy in this life, in your union with happiness, and happy hereafter, in the full fruition of happiness (γ): whither the Lord Jesus Christ bring us all in his due time. *Amen.*

(κ) Or constrained by the force of that love.

(γ) *i. e.* Of God himself in Christ.

THE
CONCLUSION
TO PART I.

AND now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified, Acts xx. 32.

Neo. Well, Sir, at this time I will say no more, but that it was a happy hour wherein I came to you, and a happy conference that we have had together. Surely, Sir, I never knew Christ before this day. O what cause have I to thank the Lord for my coming hither, and my two friends as a means of it! and, Sir, for the pains that you have taken with me, I pray the Lord to requite you; and so beseeching you to pray the Lord to increase my faith, and to help my unbelief, I humbly take my leave of you, praying *the God of love and peace to be with you.*

Nm. And truly, Sir, I do believe that I have cause

to speak as much in that case as he hath ; for though I have outstript him in knowledge, and it may be also in strict walking, yet do I now see, that my actions were neither from a right principle, nor to a right end ; and therefore have I been in no better condition than he. And truly, Sir, I must needs confess, I never heard so much of Christ and the covenant of grace, as I have done this day (z). The Lord make it profitable to me : and I beseech you, Sir, pray for me.

Ant. And truly, Sir, I am now fully convinced that I have gone out of the right way, in that I have not had regard to the law, and the works thereof, as I should : but, God willing, I shall hereafter (if the Lord prolong my days) be more careful how I lead my life, seeing the Ten Commandments are the law of Christ ; and I beseech you, Sir, remember me in your prayers. And so with many thanks to you for your pains, I take my leave of you, beseeching the *grace of our Lord Jesus Christ to be with your spirit.* Amen.

Evan. Now the very God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, thro' the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, thro' Jesus Christ ; to whom be glory for ever and ever. Amen, Heb. xiii. 20, 21. John viii. 36. *If the Son make you free, you shall be free indeed.* Gal. v. 1. *Stand fast therefore in the liberty where with Christ hath made us free.* Ver. 13. *Only use not your liberty for an occasion to the flesh, but by love serve one another.* Chap. vi. 16. *And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God.* Matth. xi. 25. *I thank thee, O Father ! Lord of heaven and earth, because thou hast hid*

(z) This is here fitly put into the mouth of Nomista, the prevailing of legal principles and practices among professors being much owing to legal preaching ; the success whereof is not be wondered at, since it is a rowing with the stream of nature.

these things from the wise and prudent, and hast revealed them to babes. 1 Cor. xv. 10. I laboured more abundantly than they all, yet not I, but the grace of God that was with me. Psal. xxxvi. 11. Let not the foot of pride come against me.

END OF PART FIRST.

THE
M A R R O W
O F
MODERN DIVINITY.
PART SECOND, &c.

I TIM. i. 8. *We know that the Law is good if a man use
it lawfully.*

RECOMMENDATION.

THE Marrow of the second bone is like that of the first, sweet and good. The Commandments of God are Marrow to the saints, as well as the promises; and they shall never taste the Marrow of the promise who distaste the Commandments. This little Treatise breaketh the bone, the hard part of the Commandments by a plain exposition, that so all, even babes in Christ, yea, such as are yet out of Christ, may suck out and feed upon the Marrow by profitable meditation.

Sept. 6, 1648.

JOS. CARYL.

TO THE RIGHT HON.

J O H N W A R N E R,

Lord Mayor of the most renowned city of London.

*E. F. wisbeth a most plentiful increase of spiritual wisdom,
and all necessary graces for the discharge of his duty, to
the glory of God, and the good of his people..*

RIGHT HONOURABLE,

THE rod of God's judgments hath been now long upon us, which we by our manifold sins have procured, according as it is said concerning Jerusalem, *Jer. iv. 18. Thy way and thy doings have procured these things unto thee.* And have we any just ground to hope, that till the cause be taken away, the effect will cease? Can we expect that the Lord will turn away his judgments, till we turn away from our sins? And can we turn away from our sins before we know them? And can we come to know our sins any otherwise than by the law? Doth not one apostle say, that *sin is the transgression of the law*, 1 John iii. 4. And doth not another apostle therefore say, that *by the law is the knowledge of sin*, Rom. iii. 20. Surely then, a treatise, wherein is shewed what is required, and what is forbidden in every commandment of the law, and so consequently what is sin; must needs be for this cause very seasonable. But yet, alas! such is the power of sin, and the dominion of Satan in many mens hearts, that altho' there be never so many treatises written, nor never so many sermons preached upon this subject, yet do they either remain wilfully ignorant of their sins, or else though they know them, yet will they not forgo them, but rather chuse wilfully to wallow on in the mire of iniquity; so sweet and dear are their sins unto them. But what then, must

they be suffered so to go on without restraint? No, God forbid. Such persons as the law and love of God will not constrain, such must the execution of justice restrain; upon such must the penalty of the laws of the land, (being grounded upon God's laws) be by the civil magistrate inflicted. And for this cause is it that the King is required, *When he sitteth upon the throne of his kingdom, to write him a copy of the law of God in a book*, Deut. xvii. 18. And for this cause it is that the civil magistrate is called *the keeper of both tables*; for saith Luther (a), God hath ordained magistrates, and other superiors, and appointed laws, bounds, and all civil ordinances, that if they can do no more, yet at least they may bind the devil's hands, that he rage not in his bond-slaves after his own lust. And hence it is, that the apostle, speaking of the civil magistrate, saith, *If thou do that which is evil, be afraid, for he beareth not the sword in vain*, Rom. xiii. 14. Wherefore, right honourable, God having called you to wield the sword of authority in the most famous city of this kingdom, I a poor inhabitant thereof, the author of the ensuing Dialogue, have, through the advice and persuasion of some godly ministers, and through the consideration of the suitableness of the subject with your place, been moved to take the boldness to offer this work to your worthy name and patronage, (not for that I do conceive your honour is ignorant of your duty, nor yet for that I see you to neglect your duty; for your Christian integrity in your place, and your zealous forwardness to reform things amiss, by punishing of evil-doers, doth to me witness the contrary) but rather to encourage your honour to continue your godly course in the ways of well-doing, and to advance forward in paths of piety, being more swift in your motion now towards the end of your race (your year I mean) that so your Master Christ may have cause to say concerning you, as he once did concerning the church of Thyatira, *I know thy works, and charity, and service, and faith, and*

(a) Luther on Gal. p. 151.

thy patience, and thy works : and the last to be more than the first, Rev. ii. 19. Yea, and that it also may be said concerning you, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord, Matth. xxv. 21.

And so most humbly begging of your honour, that these my poor labours may be accepted, and that under your honour's name, they may go forth into the world, and praying the Lord of power, and the God of all grace, to multiply his Spirit upon your honour, with all the blessed fruits of the same, I take my leave, and rest,

Your Honour's most

humble servant to

be commanded,

E. F.

voured not only to shew what is required, and what is forbidden in every commandment but also, that it is impossible for any man, whether he be an unbeliever or a believer, to keep any one commandment perfectly; yea, or to do any one action or duty perfectly, that so by the working of God's Spirit in the reading of the same, men may be moved, not only to turn from being profane, or mere civil honest men, to be formal professors; but that they may be driven out of all their own works and performances unto Jesus Christ, and so become Christians indeed, and that those who are Christians indeed, may thereby be moved to prize Jesus Christ the more, and if the Lord shall be pleased to enable either myself, or any other man or woman, to make this use of this ensuing dialogue, then shall not my labour be in vain; but my heart's desire and prayer to God shall be, that many may receive as much good by the Marrow which is contained in this second bone, as they say they have done by that which is contained in the first; that so God may be glorified, and their souls edified, and then I have my reward. Only let me beg of thee, that (for what good thou receivest thereby) thou wilt beg at the throne of grace for me, that my faith may be increased, and so my love inflamed towards God, and towards man for God's sake, and then I am sure I shall keep the law more perfectly than I have yet done. The which that we may all do, the grace of our Lord Jesus Christ be with all our spirits. *Amen.*

Thine in the Lord Jesus Christ,

This 21st of September, 1648.

E. F.

TO THE

INGENIOUS READER.

ART thou a friend or an enemy? Whether the one or the other, sure I am, thou art much concerned in this treatise. Should I particularize the usefulness of what is herein delivered, would it not swell to a book of bulk?

There is that scattereth and loseth nothing, as the wise man speaketh. *It is knowledge and love*, the more they spread and dilate themselves, the greater is their growth.

A sea is a congregation of waters, all graces in Christ are as a confluence and congregation of shining favours from the Father of spirits; for he is the ocean of rest and fulness: from this fountain comes all rivers, streams, and beams of light and life; and effects are more copiously in their causes than in themselves, as water is more eminently in the element and fountain than in the streams.

Try, and thou shalt find this author hath been at the well-head, and having received where-withal to draw, hath thence made occults, oculars, dark things clear, and massy things light; peruse him well, and thou wilt be a gainer; for the expounder of secrets hath taught him. There are two grand testimonial discoveries of God in Scripture, the one legal, the other evangelical, law and gospel; the one lets us know what God is in himself, the other what he is in his Son to us. I find them both united in the twentieth of Exodus, where the last named hath the first place, as a preface to what should follow; sweet is that saying, *I am the LORD thy GOD*, And ver. 3. *Thou shalt have none before me*. What! that such a saying should be heard on mount Sinai, a mount that burnt with fire? That God should speak out himself as their own Lord, in thunderings and lightnings, with sounds of terrible trumpets, that their should be

the face of a Sion on that mount, words of terror, and words of delight, words of pleasure and displeasure at once; a people of God's delight, and a God the delight of his people. Is not this the law evangelized? And will not this, O mortal wight! let thee see that his commandments are not grievous? - *Quo levius mandatum eo gravius peccatum.* The more grievous then is the breach of them; is not this a tempering of frowns with smiles, weigh it wisely and well; will you hear God the Lord speak out to a people, I am thine once more? Then read *Hof.* iii. 2, 3. where you have a piece of gospel like to this.

Captive woman bought for fifteen pieces of silver, and an homer of barley, and an half homer of barley, thou shalt abide for me, thou shalt not be for another. So I will be for thee; as if God should say, *I consent: say Amen to the contract or bargain, that I will be thy Husband, and thou shalt be my spouse.* So at the giving out of the law, God begins first with the relation that is between him and his people, viz. I am God, I made you, therefore think not much that I command you: I am your God, I serve you, will you not then serve me? I have said, you shall command me, *Isa.* xlv. 11. *Concerning the works of mine hands command you me.*

O that you would suffer me to command you, and you yourselves yield obedience! God is the Husband, his people the spouse, the wife of his youth, his first and only one, his first and last wife; and, as the author tells thee, husbands and wives should do for each other. I am thy God, saith the Lord, that hath done for thee, done great things for thee; I am he that brought thee out of Egypt, and bought thee out of bondage; thou hast been a slave, but serve me, and I will make thee a king; thou hast been a vassal to an earthly prince, a wicked nation and generation, But I will *reprove kings for thy sake*, 1 *Chron.* xvi. 21. *And thou shalt rule nations with a rod of iron*, *Rev.* ii. 26, 27. All this have I done for thee, and made sure to thee; now hear what you must do for me, Thou shalt keep close to me, *Have*

none other gods besides me. Notwithstanding all this, *Is dat qui mandat, qui jubet ille juvat.*

He gives who commands, and helps to perform what he commands. O blessed Master! woe to the man that serves an earthly Mammon instead of thee. This, even this, made the father breathe out sweetly, *Da Domine quod jubes, et jube quid vis*; Lord, give me, what thou requirest from me, and then command what thou wilt. Moses may preach law and a curse to the stiff-necked Jews; and Christ may preach gospel to the hard-hearted Pharisee; yet are they not drawn or driven. Sounds and syllables of a thousand hells, and as many heavens, are alike fruitless and useless if there be not a gospel-spirit to give an omnipotent pull, and translate the man out of his element.

Art thou a believer, and sayest thou art free from the law? Art thou not under law in a sense? Consider first the gospel-love of Jesus Christ, frees thee from the law as a curser, but not from the law as a pedagogue. For, after a soul is brought home to Christ, tho' love be the immediate Lord that commands and constrains into the obedience of Christ, yet law is the mediate Lord, and love works by law, as the will of the loveliest Lord. Will not this consideration sweeten the fourest precept?

Christ's love shed abroad in a soul, works upwards, and facilitates law; and though corrupt Will, before Christ came, was a wicked tyrant, and Lust a lawless landlord, which brought the man under the law-curse; yet Christ being come, brings the soul and whole man under the law's command, having first taken the law-rod into his own hand, and broken and spent it on his own back.

Hence the law which was forcing by power, becomes fettering by love, Christ's own silken cord. Add to this, that the law leaves not off to be a rule of righteousness, because it gives not grace to obey; for then the gospel should be no rule of faith, because it gives no grace to believe, and God requires no more than he gives, in the one or in the other.

Take a hint of the differences that is betwixt the law and gospel thus : Under the law (the covenant of works) one slip from the way of life bolteth the paradise-door against the offender, and into it again he cannot enter, the law knows no such thing as repentance, *Gal. iii. 10. Deut. xxvii. 26.*

But the covenant of grace, being made with a poor undone sinner, a slip, an act of unbelief, doth not forfeit the mercy of the covenant, the covenant stands firm, that there may be a repetition of grace still, and though a gracious child should not sin against a gracious father, yet can he not sin the unpardonable sin, and sin away an eternal priest and covenant out of heaven.

Secondly, The law stints the measure of thy obedience, even to the highest degree ; thy whole soul, might and strength, any less is the forfeiting of the life that is lasting, everlasting, but the covenant of grace stints no weak soul ; Christ's racks not crying out, *The strongest faith, or none at all.* Many who were poor bruised reeds on earth, are now mighty cedars, high, tall, green, growing on the banks of the river of life.

What then if Adam be the first in heaven, and David be but as he desired, the keeper of the door, yet his seeing the throne, and the Lamb that sits thereon, is enough to him.

In a word, the theme or subject of this treatise is (as Paul speaks) holy and spiritual, the manner and method of handling of it, very savoury, familiar, and plain. Reader, bless thou the Lord, that thou livest in a land of light and life, and bless God for this author, who hath like the bee, painfully fetched this honey out of various flowers, and at last brought it into this hive. Farewel in the Lord.

Thine, if thou be Christ's,

From my study in
Bride's Church-
yard, September
22, 1648.

S. M O O R.

TO THE
R E A D E R.

IT is reported of Linacrus, reading a sermon of Christ's in the mount, and considering the conversation of men in the world (*b*), said, "Either this is not God's gospel, or we are not God's people." Look abroad into the world, and, (if thine eye be not carnal) thou wilt find that most men live without God in the world; many having conscience of divine power, yet few knowing God in Christ, some ignorant for want of teaching, others ignorant for want of will to be taught: *A price they have* (as Solomon saith) *in the hand to get wisdom, but they have no heart to it, despising knowledge and hating it, casting it at their heels* (*c*). Some knowing, but not doing, others knowing, and doing something materially good, theologically evil, yet reposing the weight of their souls upon the crazy bottom of their duties; ignorance of the spiritual sense of the law, and of the right use of it appertaining unto unbelievers and believers, is a main ground of the latter.

This Treatise will help thee to understand both; as in Ezekiel's vision, *Rota erat in rota*; thou hast gospel in the law, and law in the gospel.

Art thou in thy sins, and out of Christ? Here thou may'st see the exorbitancies of each wheel, both of soul and body, and that all thy doings are a ladder too short to reach heaven. O happy thou! did thy soul fathom her own misery; wert thou more out of love with thyself, thou wouldst be more in love with Christ! were thy self-confidences levelled, thy breathings after Christ would be more earnest; thy leanings upon Christ, with greater confidence.

(*b*) *Eph.* ii. 12.

(*c*) *Prov.* xvii. 7. *Psal.* l. 17.

Art thou in Christ? Here thou mayest see what use thou art to make of the law; lawless profane liberty ought not to be by thee pleaded for or practised, *Tace lingua loquere vite*. Indeed many a man's life speaks what he is, though his tongue be silent; like Erasmus's ruffian, that carried by the one side a gay gilded Testament, and by the other side a good bottle of sack. Many that hear much, and talk more, having God's law in their mouths, yet hating to be reformed. Christian, it is thy duty to endeavour to keep the whole law of God. The gospel requires obedience as well as the law: yea, the gospel wills no less inward or outward holiness than the law: and if thy nature be spiritualized, though thou be not able, yet thou wilt be willing to obey the law of God in the highest degree, and thy coming short of gospel-service, will call for thy laying out of gospel-sorrow. Whoever thou art, take heed of being wedded to thine own blindness; if thou be'st blind, thou art blind at noon day: thou and I have cause to bless God for his assisting grace vouchsafed unto this author, who (I dare say) knows much of God, and therefore not a little of himself. The blessing of heaven go along with his labours; this is, and shall be the earnest prayer of

Thine affectionate servant

in the Gospel,

J. CRADOCOT.

TO THE
R E A D E R.

EVERY thing is, and is to be judged (d) not according to its out-side and appearance, but according to its more hidden and inward being. Therefore the Stoicks call the soul *to pan hominis*, the all of man, or all the man. And Solomon, speaking of the evil-ey'd, or envious man, says of him, *As he thinketh in his heart so is he*. And the lawyers say of the law, *Mens legis est lex*, the mind and meaning of the law is the law. They then which acquaint thee with things in this kind should be most acceptable and welcome to thee, among which thou mayest reckon this author for one; who hath fished out the meaning and use of the law, in which, as in a glass, thou mayest see (if thou forget not) what manner of man thou oughtest to be in all of conversation toward God, toward thyself, and toward others. The (e) Ten Commandments or ten words (which Christ contracted into two, *Mat. xxii. 40.* and which are wrapt up in this one word LOVE) though for the latter of them they take up but a little room, yet they are in their meaning exceeding broad and comprehensive: and though the letter be the word of God, it is the spirit, or inward meaning, which is the will and mind of God; not as if there were any thing in the letter which was not in the meaning, but that the meaning is of far larger extent than the words do express: now the meaning being express'd so briefly, and in so few words became obscure (f): and hence it was, that the Scribes, Pharisees, and lawyers, were so much in the dark, as to the meaning of the law, supposing that there

(d) *John vii. 2.*

(e) *Decalogue.*

(f) *Qui brevis erit, obscurus erit.*

had not been any *sub-intelligitur* at all. Now left thou, reader, should stumble at the same stone, here's a light to guide thee. I shall say no more, for the wine is so good that it needs no bush, only to tell thee, that it is here to be sold.

RALPH VENNING.



THE
M A R R O W
OF
MODERN DIVINITY.
PART II.

INTERLOCUTORS.

Evangelista, a Minister of the Gospel,
Nomologista, a Prater of the Law; and,
Neophitus, a young Christian.

Neo. **S**IR, here is our neighbour *Nomologista*, who, as I suppose, is much mistaken, as touching a point that he and I have had some conference about; and because I found you so ready and willing to inform and instruct me, when I came to you with my neighbour *Nomista* and *Antinomista*, I have presumed to intreat him to come along with me to you; assuring both myself and him, that we shall be welcome to you, and that you will make it appear he is deceived.

Evan. You are both of you very kindly welcome to me, and as I have been willing to give you the best instruction, when you were formerly with me; even so God willing, shall I be now: wherefore I pray you let me understand what the point is, wherein you do conceive he is mistaken?

Neo. Why Sir, this is the thing: he tells me he is persuaded that he goes very near the perfect fulfilling the law of God; but I cannot be persuaded to it.

Evan. What say you, neighbour Nomologista, are you persuaded?

Nom. Yea, indeed Sir, I am so persuaded, for whereas you know the first commandment is, *I am the Lord thy God, thou shalt have none other God before my face.* I am confident I have the only true God for my God and none others.

And whereas the second commandment is, *Thou shalt not make to thyself any graven image, &c.* I tell you truly, I do defy all graven images, and do count it a great folly in any man, either to make them, or worship them.

And whereas the third commandment is, *Thou shalt not take the name of the Lord thy God in vain.* It is well known that I am no swearer, neither can I abide to hear others swear by the name of God.

And whereas the fourth commandment is, *Remember that thou keep holy the sabbath-day.* I am sure I do very seldom either work or travel on that day; but do go to the church both forenoon and afternoon; and do both read, and hear the word of God read, when I come home.

And whereas the fifth commandment is *Honour thy father and mother, &c.* I thank God, I was very careful to do my duty to my parents when I was a child.

And whereas the sixth commandment is, *Thou shalt not kill.* I thank God I never yet murdered either man, woman, or child; and I hope I never shall.

And whereas the seventh commandment is, *Thou shalt not commit adultery.* I thank God, I was never given to women, God hath hitherto kept me from committing that sin, and so I hope he will do whilst I live.

And whereas the eighth commandment is, *Thou shalt not steal*. I do not remember that ever I took the worth of twelve-pence of any man's goods in all my life.

And whereas the ninth commandment is, *Thou shalt not bear false witness against thy neighbour*. I thank God, I do abhor that sin, and was never guilty of it in all my life.

And whereas the tenth commandment is, *Thou shalt not covet*. I thank God, I never coveted nothing but what was mine own in all my life.

Evan. Alas ! neighbour Nomologifla, the commandments of God have a larger extent than it seems you are aware of; for it seems you do imagine that the whole moral law is confined within the compass of what you have now repeated; as though there were no more required or forbidden, than what is expressed in the words of the Ten Commandments; as though the Lord required no more but the bare external, or actual performance of a duty; and as though he did forbid no more than the abstinence and gross acting of sin. The very same conceit of the law of God, the Scribes and Pharisees had; and therefore it is no marvel though you imagine you keep all the commandments even as they did.

Nom. Well, Sir, If I have been deceived, you may do well to instruct me better.

Evan. I shall endeavour to do it with all my heart, as the Lord shall be pleased to enable me. And because I begin to fear that it is not your case alone to be thus ignorant of the large extent, and the true sense and meaning of the law of God; I also begin to blame myself, for that I have not taken occasion to expound the commandments in my public ministry, since I came amongst you; and therefore I do now resolve, by the help of God, very speedily to fall about that work; and I hope I shall then make it appear unto you that the (g) 'Ten Commandments are but an epitomy or an abridgment of the law of God, and that the full exposition

(g) *Exod.* xxxiv. 27.

thereof is to be found in the books of the prophets and apostles, called the Old and New Testament.

Neo. Indeed Sir, I have told him that we must not stick upon the bare words of any of the Ten Commandments, nor rest satisfied with the bare literal sense, but labour to find out the full exposition and true spiritual meaning of every one of them, according to other places of holy Scripture.

Evan. If you told him so, you told him that which is most true; for he that would truly understand and expound the commandments, must do it according to these six rules.

First, He must consider that every commandment (*b*) hath both a negative and an affirmative part contained in it; that is to say, where any evil is forbidden, the contrary good is commanded; and where any good is commanded, the contrary evil is forbidden; for saith Ursinus's Catechism (*i*), "*The Lawgiver doth in an affirmative commandment comprehend the negative; and contrariwise, in a negative he comprehendeth the affirmative.*"

Secondly, He must consider that under one good action commanded, or one evil action forbidden, (*k*) all of the same kind or nature are comprehended; yea all occasions and means leading thereunto; according to the saying of judicious Virell, "*The Lord minding to forbid divers evils of the same kind, he comprehendeth them under the name of the greatest.*"

Thirdly, He must consider that the law of God is spiritual, reaching to the very heart or soul, and all the powers thereof (*l*), for it chargeth the understanding to know the will of God (*m*); it chargeth the memory to retain, and the will to chuse the better, and to leave the worse; it chargeth the affections to love the things

(*b*) *Psal.* xxxiv. 14.

(*i*) Page 529.

(*k*) *Grounds of Religion*, p. 207.

(*l*) *Rom.* vii. 14. *Mat.* v. 27.

(*m*) *Dod on the Com.* p. 24.

that are to be loved, and to hate the things that are to be hated, and so bindeth all the powers of the soul to obedience, as well as the words, thoughts, and gestures.

Fourthly, He must consider, that the law of God must not only be the rule of our obedience, but it must also be the reason of it; we must not only do that which is there commanded, and avoid that which is there forbidden, but we must also do the good, because the Lord requireth it, and avoid the evil, because the Lord forbiddeth it (*n*); yea, and we must do all that is delivered and prescribed in the law, for the love we bear to God; the love of God must be the fountain, the impulsive and efficient cause of all our obedience to the law.

Fifthly, He must consider, that as our obedience to the law must arise from a right fountain, so must it be directed to a right end, and that is, that God alone may be glorified by us; for otherwise it is not the worship of God, but hypocrisy, saith Ursinus's Catechism (*o*); so that according to the saying of another godly writer (*p*), the final cause, or end of all our obedience, must be God's glory (*q*); or which is all one, that we may please him, for in seeking to please God, we glorify him: and these two things are always co-incident.

Sixthly, He must consider that the Lord doth not only take notice what we do in obedience to his law, but also after what manner we do it: and therefore we must be careful to do all our actions after a right manner, *viz.* humbly, reverently, willingly, and zealously.

Neo. I beseech you, Sir, if you can spare so much time, let us have some brief exposition of some, if not of all the commandments before we go hence, according to these rules.

Evan. What say you, neighbour Nomologista, do you desire the same?

(*n*) Ursin. Cat. p. 37.

(*o*) Page 528.

(*p*) Mr. Whateley, God's Husband. p. 120.

(*q*) 1. Cor. x. 31.

Nom. Yea, Sir, with all my heart, if you please.

Evan. Well then, although my occasions at this time might justly plead excuse for me; yet, seeing that you do both of you desire it, I will for the present dispense with all my other business, and endeavour to accomplish your desires, according as the Lord shall be pleased to enable me: and therefore I pray you understand and consider, That in the first commandment there is a negative part expressed in these words, *Thou shalt have none other gods before my face.* And an affirmative part included in these words, *But thou shalt have me only for thy God;* for if we must have none other for our God, it implies strongly, that we must have the Lord for our God.

Neo. I pray you, Sir, begin with the affirmative part, and first tell us what the Lord requireth of us in this Commandment?

COMMANDMENT I.

Evan. In this first commandment, *the Lord requireth the duty of our hearts or souls,* Prov. xxiii. 26. That is to say, of our understandings, wills, and affections, and the effects of them.

Neo. And what is the duty of our understandings?

Evan. The duty of our understandings is to know God (*r*), 1 Chron. xxviii. 9. Now the end of knowledge is but the fulness of persuasion, even a settled belief, which is called faith, so that the duty of our understandings is, so to know God, as to believe him to be according as he hath revealed himself to us in his word and works, Heb. xi. 6.

Neo. And how hath the Lord revealed himself to us in his word?

Evan. Why he hath revealed himself to be *most wise* Rom. xvi. 27. *Most mighty*, Deut. vii. 21. *Most true*, Deut. xxxii. 4. *Most just*, Neh. ix. 33. And *most merciful*, Psal. cxlv. 8.

Neo. And how hath he revealed himself to us in his works?

Evan. He hath revealed himself in his works to be the *Creator of all things*, *Exod. xx. 11.* and the *Preserver of all things*, *Psal. xxvi. 6.* and the *Governor of all things*, *Psal. cxxxv. 6.* and the *Giver of every good gift*, *James i. 17.*

Neo. And how must our knowledge of God, and our belief in him, be expressed by their effects?

Evan. We must express, that we know and believe God to be according as he hath revealed himself in his word and works, by our remembering and acknowledging him whensoever there is occasion for us so to do.

As for example : When we read or hear those judgments that the Lord in his word hath threatened to bring upon us for our sins (*f*), we are to express, that we do remember and acknowledge him to be most mighty, true, and just, by our fearing and trembling thereat, *Psal. cxix. 120. Hab. iii. 16.* And when we read or hear of blessings, that the Lord in his word hath promised to bestow upon us for our obedience (*t*), then we are to express, that we do remember and acknowledge him to be most true, and merciful, by our obedience unto him, and by our trusting in him, and relying upon him, *Gen. xxxii. 9.* And when we behold the excellent frame of heaven and earth, and the creatures contained therein, then we are to express, that we do remember and acknowledge the Lord to be the Creator and Maker of them all, by our praising and magnifying his name, *Psal. cvi. 5. and cxxxix. 14.* And when the Lord doth actually inflict any judgment upon us, then we are to express that we do remember and acknowledge him to be the Governor of all things, and most mighty, wise, and just, by humbling ourselves under his mighty hand, *1 Pet. v. 6.* And by judging ourselves worthy to be destroyed for our iniquities,

(*f*) *Duet. xxviii. 16.*

(*t*) *Deut. xxviii. 2.*

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Ezek. xxxvi. 31. And by bearing the punishment thereof, *Lev.* xxvi. 41. with willing, patient, contented submission to his will and pleasure, *Psal.* xxxix. 9. And when the Lord doth actually bestow any blessing upon us, then we are to expresse, that we do remember, and acknowledge him to be the most merciful Giver of every good gift, by our humble acknowledging that we are unworthy of the least of his mercies, *Gen.* xxxii. 10, and in giving him thanks for all things 1 *Thess.* v. 18. And thus have I shewed unto you what is the duty of our understandings.

Neo. I pray you, Sir, let us in the next place hear what is the duty of our wills.

Evan. The duty of our wills is to chuse the Lord alone for our portion, *Psal.* xvi. 5. and cxix. 57.

Neo. And how must we expresse that we have chosen the Lord for our portion?

Evan. By our loving him with all our hearts, with all our souls, and with all our might, *Deut.* v. 6.

Neo. And how must we expresse that we do thus love the Lord?

Evan. We must expresse that we do thus love the Lord, by the acting of our other affections, as by our desire of most near communion with him, *Phil.* i. 23. and by our delighting most in him, *Psal.* xxxvii. 4. and by our rejoicing most in him, *Phil.* iv. 4. and by our fearing most to offend him, *Mat.* x. 28. and by our sorrowing most for offending him, *Luke* xxii. 62. and by being most zealous against sin, and for the glory of God, *Rev.* iii. 19. And thus have I shewed you what the Lord requireth in the affirmative part of this commandment.

Neo. I pray you, Sir, proceed to the negative part, and shew us what the Lord forbiddeth in this commandment.

Evan. In this first commandment is forbidden ignorance of God, *Jer.* iv. 22. so also is unbelief, or doubting of the truth of God's word, *Isa.* vii. 9. And so also is the want of fearing the threatenings of God, *Deut.* xxviii. 58. and the fearing the threatenings of men, either more, or as much as the threatenings of God,

Isa. li. 12. 13. and so also is the want of trusting unto or relying upon the promises of God, *Luke* xii. 29. and the trusting or relying upon ourselves, mens' promises, or any other thing, either more, or as much as we do upon God, *Jer.* xvii. 5. *Luke* xii. 20. And so also is the want of acknowledging the hand of God in the time of affliction, *Isa.* xxxvi. 11. and acknowledging that the rod can smite without the hand of God, *John* xix. 11. and so also is the want of humbling ourselves before the Lord, *Dan.* v. 22. and pride of heart, *Prov.* xvi. 5. And so also is impatience, and discontentedness under the chastising hand of God, *Exod.* xvii. 2. and not returning unto him that smiteth us, *Isa.* ix. 13. and so also is our forgetfulness of God in not acknowledging his merciful and bountiful hand in reaching forth all good things unto us in the time of prosperity, *Psal.* lxxviii. 11. *Deut.* xxxii. 18. and so also is our sacrificing to our own nets, *Hab.* i. 16. in ascribing the coming in of our riches to our own care, pains and diligence in our callings, *Deut.* viii. 17. and so also is unthankfulness to the Lord for his mercies, *Rom.* i. 21. and so also is our want of love to God, *1 Cor.* xvi. 22. and our loving any creature either more than God, or equal with God. *Mat.* x. 37. and so also is our want of desiring his presence, *Job.* xxi. 14. and our desiring the presence of any creature either more or so much as God, *Prov.* vi. 25. and so also is our want of rejoicing in God, *Deut.* xxviii. 47. and our rejoicing either more, or as much in any thing as in God, *Luke* x. 20. and so also is our want of fearing to offend God, *Jer.* v. 22. and our fearing to offend any mortal man, either more or as much as to offend God, *Prov.* xxix. 25. and so also is our want of sorrow and grief for offending God, *1 Cor.* v. 2. and our sorrowing more or as much for any worldly loss or cross, as for our sinning against God, *1 Thess.* iv. 15. and so also is our want of zeal, or our lukewarmness in the cause of God and his truth, *Rev.* iii. 16. and our corrupt, blind, and undiscerning zeal, *Luke* ix. 55. And thus have I shewed unto you what the Lord requireth, and what he forbiddeth

in this commandment: and now, neighbour Nomologista, I pray you tell me whether you keep it perfectly or no?

Nom. Sir, before I tell you that, I pray you tell me how you prove that the Lord in this commandment doth require all these duties, and forbid all these sins?

Evan. *First*, I know that the Lord in this commandment doth require all these duties, because no man can truly have the Lord for his God, except he hath chosen him for his portion; and no man can truly chuse the Lord for his portion, before he truly know him: and he that doth truly know God, doth truly believe both his threatenings and his promises; and he that doth truly believe the Lord's threatenings, must needs fear and tremble at them; and he that doth truly believe the Lord's promises, must needs truly love him, for faith doth always produce and bring forth love; and whosoever doth truly love God, must needs desire near communion with him; yea, and rejoice in communion with him; yea, and fear to offend him; yea, and sorrow for offending him; yea, and be zealous for his glory.

Secondly, I know that all these sins are forbidden in this commandment, because that whatsoever the mind, will and affections of men are set upon, or carried after, either more or as much as after God, that is another god, unto him: and therefore if a man stand in fear of any creature, or fear the loss of any creature, either more than God, or equal with God, he makes that creature his god: and if he trust unto and put confidence in any creature, either more than in God, or equal with God, that creature is his god: and hence it is, that the covetous man is called *an idolater*. Eph. v. 5. for that he maketh his gold his hope, and faith to the fine gold *Thou art my confidence*, Job xxxi. 24. And if any man be proud of any good thing he hath, and do not acknowledge God to be the free giver and bestower of the same; or if he be impatient and discontented under the Lord's correcting hand, he makes himself a god; and if a man so love any creature, as

that he desires it being absent, or delights in its being present, either more than God, or equal with God, that creature is another god unto him. And hence it is, that voluptuous men are said to make their belly their god, *Phil. iii. 19.* In a word, whatsoever the mind of man is carried after, or his heart and affections set upon, either more, or as much as upon God, that he makes his god. And therefore, we may undoubtedly conclude, that all the sins before mentioned, are forbidden in this commandment.

Nom. Then believe me, Sir, I must confess that I come far short of keeping this commandment perfectly.

Evan. Yea, and so we do all of us, am I confident? for have not every one of us sometimes questioned in our hearts, whether there be a God or no? And as touching the knowledge of God, may not we all three of us truly say with the apostle, *1 Cor. xiii. 9. We know in part.* And which of us hath so feared and trembled at the threatenings of God, and at the shaking of his rod, as we ought? Nay, have we not feared the frowns, threats, and power of some mortal man, more than the frowns, threats, and power of God? It is well, if it have not appeared by our chusing to obey man rather than God: and which of us both so trusted unto, and relied upon the promises of God in time of need, as he ought. Nay, have we not rather trusted unto, and relied upon men and means, than upon God? Hath it not been manifested by our fearing of poverty, and want of outward things, when friends, trading, and means begin to fail us; tho' God hath said, *I will not fail thee, nor forsake thee, Heb. xiii. 5.* And which of us hath so humbled ourselves under the chastising and correcting hand of God as we ought: nay, have we not rather expressed abundance of pride, by our impatience and discontentedness, and want of submitting to the will of God; and by our quarrelling and contending with his rod. And which of us hath so acknowledged God in the time of prosperity, and been so thankful unto him for his blessings, as we ought? Nay, have we not rather at such times forgotten God, and sacrificed to our own

nets, saying in our hearts, if not also with our mouths, "I may thank mine own diligence, care and pains-taking, or else it had not been with me as it is?" And which of us hath so manifested our love to God, by our desire of near communion with him in his ordinances, and by our desire to be dissolved and to be with him, as we ought? Nay, have we not rather expressed our great want of love to him, by our backwardness to prayer, reading, and hearing his word, and receiving the sacrament, and by our little delight therein, and our unwillingness to die? Nay, have we not manifested our greater love to the world, by our greater desires after the profits, pleasures, and honours of the world, and by our greater delight therein than in God? Or, which of us have so manifested our love to God, by our sorrow and grief for offending him, as we ought? Nay, have we not rather manifested our greater love to the world, by our sorrowing and grieving more for some worldly loss or cross, than for offending God by our sins? Or which of us have so manifested our love to God, by being so zealous for his glory as we ought? Nay, have we not rather expressed greater love to ourselves, in being more hot and fiery in our own cause than in God's cause? And thus have I endeavoured to satisfy your desires concerning the first commandment.

Nco. I beseech you, Sir, proceed to do the like concerning the second commandment, and first tell us how the first and second commandment differ, the one from the other.

COMMANDMENT II.

Evan. Why as the first commandment teacheth us to have the true God for our God, and none other; so the second commandment requireth that we worship this true God alone, with true worship: and in this commandment likewise, there is a negative part expressed in these words, *Thou shalt not make to thyself any graven image, &c.* And an affirmative part included in

these words, *But thou shalt worship me only and purely, according to my will revealed in my word.*

Nes. I pray you then, Sir, begin with the affirmative part, and tell us what be the means of God's worship, prescribed in his word.

Evan. If we look into the word of God, we shall find that the ordinary means and parts of God's worship, are invocation upon the name of God, ministry and hearing of the word of God, administration and receiving the sacraments, with all helps and furtherances to the right performance of the same.

But to declare this more particularly (*u*), First of all, prayer both public and private is required in God's word, as you may see, *1 Tim.* ii. 8. *Acts.* ii. 21, 22. *Dan.* vi. 10. Secondly, Reading the word, or hearing it read, both publicly and privately, is required in God's word, as you may see, *Rev.* i. 3. *Deut.* v. 6. Thirdly, Preaching and hearing of the word preached, is required in the word of God, as you may see, *2 Kings* iv. 2. *1 Thess.* ii. 13. Fourthly, The administration and receiving the sacrament is required in the word of God, as you may see, *Mat.* iii. 6. and xxvi. 26. *1 Cor.* x. 16. Fifthly, Praising of God, in singing of Psalms, both publicly and privately is required in the word of God, as you may see, *Col.* iii. 16. *James* v. 13. Sixthly, Meditation in the word of God is required in the word of God, as you may see, *Psal.* i. 2. *Acts* xvii. 11. Seventhly, Conference about the word of God is required in the word of God, as you may see, *Mal.* iii. 16. And Lastly, For the better fitting and stirring us up to the right performance of these duties, religious fasting (*x*) both in public and in private is required in the word of God, as you may see, *Joel* i. 14. and ii. 15. And so also is a religious vow or free promise made to God, to perform some outward work, or bodily exercise for some end, as you may see, *Eccl.* v. 3, 4. And thus

(*u*) Elton and Downham on the Second Comandment.

(*x*) *Ibid.* p. 43.

have I shewed you what be the means of God's worship which he hath prescribed in his word.

Neo. I pray you, Sir, then proceed to the negative part, and tell us what the Lord forbiddeth in this commandment?

Evan. Well then, I pray you understand, that in this commandment is forbidden, neglecting of prayer, as you may see, *Psal.* xiv. 4. And so also is absenting ourselves from the hearing of the word preached, or any other ordinance of God, when the Lord calls us thereunto as you may see, *Luke* xiv. 18, 19, 20. And so also is our rejecting the sacrament of baptism, as you may see, *Luke* vii. 20. And so also is our slighting the sacrament of the Lord's Supper, as you may see, *2 Chron.* xxx. 10. And so also is the slighting and omitting any of the other forenamed duties, as you may see, *Psal.* x. 4. *John* iii. 31. *Isa.* xxii. 12, 13, 14. And so also is praying to saints and angels, as you may see, *Isa.* lxiii. 16. *Rev.* xix. 10. And so also is the making of images for religious uses, as you may see, *Lev.* xix. 4. And so also is the representing God by an image, as you may see, *Exod.* xxxii. 8, 9. And so also is all carnal imaginations, of God in his worship, as you may see, *Acts.* xvii. 29. And so also is all will-worship, or the worshipping of God according to our own fantasy, as you may see, *1 Sam.* ix. 10, 13. *Col.* ii. 23. And thus have I shewed unto you both what the Lord requireth, and what he forbiddeth in his commandment, and now, neighbour Nomologista, I pray you tell me whether you keep it perfectly or no.

Nom. Yea, Sir, I am persuaded that I go very near it. But I pray you, Sir, tell me how you do prove that all these duties are required, and all these sins forbidden in this commandment.

Evan. For the proof of this, I pray you consider, that the worshipping of false gods is flatly forbidden in the negative part of this commandment, in these words, *Thou shalt not bow down thyself to them, nor serve, nor worship them, Exod.* xx 5. And the worshipping of the true God, is implied and expressed in these words,

Mat. iv. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

Nom. But Sir, how do you prove that these duties which you have named are parts of God's worship?

Evan. For answer hereunto, I pray you consider (y), that to worship God, is to tender up that homage and respect, that is due from a creature to a Creator; now in prayer we are said to tender up this homage unto him, and to manifest our profession of dependence upon him for all the good we have, and acknowledge him to be the author of all good; and indeed prayer is such a great part of God's worship, that sometimes in Scripture it is put for the whole worship of God, *He that calls upon the name of the Lord shall be saved, Rom. x. 13.* That is (z), he that worships God, aright, *Jer. x. 25. Pour out thy wrath upon the heathen that know thee not, and on the families that call not upon thy name, that do not pray, that do not worship God.*

And that hearing the word is a part of God's worship, is manifest; because that in hearing we do manifest our dependency upon God, for knowing his mind, and the way to eternal life, every time we come to hear the word of God (a), if we know what to do, we must do thus much; we profess that we depend upon the Lord for the knowing of his mind, and the way and rule to eternal life: and besides, herein we also come to wait upon God in the way of ordinance, to have that good conveyed unto us by way of an ordinance, beyond what the thing itself is able to do, therefore this is worship. And that the receiving the sacrament is a part of God's worship, it is manifest, in that when we come to receive these holy signs and seals, we come to present ourselves before God, and come to God for a blessing in communicating unto us some higher good than possibly those creatures that we have to deal with,

(y) *Borrough's Gospel Worship*, p. 27.

(z) *Ibid.* p. 272.

(a) *Ibid.* p. 163.

are able of themselves to convey to us (*b*); we come to God to have communion with him, and that we might have the blessing of the covenant of grace conveyed unto us through these things; and therefore when we come to be exercised in them, we come to worship God. The like we may say of the rest of the duties before mentioned, but I hope this may suffice to satisfy you that they are parts of God's worship.

Nom. But Sir, you know that in this commandment, there is nothing expressly forbidden, but the making and worshipping of images, and therefore I question whether all those other sins that you have named be likewise forbidden.

Evan. But you must know, that when the Lord condemneth the chief or greatest and most evident kind of false worship, namely, the worship of God at, or by images, it is manifest that he forbiddeth also the other kinds of false worship, seeing this is the head and fountain of all the rest: wherefore, whatsoever worships are instituted by men (*c*), or do any way hinder God's true worship, they are contrary to this commandment.

Nom. Well, Sir, though that these things be so, yet, for all that, I am persuaded I go very near the keeping of this commandment; for I do constantly perform the most of these duties, and am not guilty of doing the contrary.

Evan. But thou must know, that for the worshipping of God aright, it is not only required that we do the good which he commandeth, and avoid the evil that he forbiddeth; but also that we do it in obedience to God, to shew that we acknowledge him alone to be the true God, who hath willed this worship to be thus done unto him; so that, as I told you before, the word of God must not only be the rule of actions, but also the reason of them; we must do all things which are delivered and perscribed in the commandments (*d*),

(*b*) Borrough's Gosp. Worship, p 127.

(*c*) Ursin. Cat. p. 540.

(*d*) *Ibid.* p. 528.

even for the love we bear to God, and for the desire we have to worship him; for except we so do them, we do them, not according to the sentence and prescript of the law, neither do we please God therein. Wherefore, though you have prayed and heard the word of God, and received the sacrament, and done all the rest of the forenamed duties; yea, and tho' you have not done the contrary, yet if all this hath been either because the laws of the kingdom require it, or in mere obedience to any superior, or to gain the praise or esteem of men, or if you have any way made yourself your highest end, you have not obeyed nor worshipped God therein; for, saith a judicious writer (*e*), "If any man shall observe these things in mere obedience to the King's laws, or thereby to please holy men, and not through an immediate reverence of that heavenly Majesty who hath commanded them, that man's obedience is non-obedience; his keeping of these laws is no keeping of them." Because the main thing here intended is neglected, which is the setting up God in his heart; and that which is most of all abhorred is practised, *viz.* The *fear of God taught by the precepts of men*, Isa. xxix. 13. And to this purpose that worthy man of God hath this saying (*f*), "Take heed, saith he, that the praises of men be not, thy highest end that thou aimest at;" for if it be, thou worshippest men, thou dost make the praise of men to be thy god; for whatsoever thou dost lift up in the highest place, that is thy god whatsoever it be; wherefore if thou listest up the praise of men, and makest that thy end, thou makest that thy god, and so thou art a worshipper of men, but not a worshipper of God.

Again, saith he, Take heed of making self thy end. That is, take heed of aiming at thine own peace, and satisfying thine own conscience in the performance of duties. It is true, saith he, when we perform duties of God's worship, we may be encouraged thereunto by the expectations of good to ourselves, yet we must look

(*e*) Dr. Mayer in his *Cat.* p. 193.

(*f*) Mr. Borrough's *Gospel Worship*, p. 72.

higher, we must look at the honour and praise of God ; it is not enough to do it merely to satisfy conscience ; thy main end must be that thou mayest by the performance of the duty be fitted to honour the name of God, otherwise we do them not for God but for ourselves, which the Lord condemneth, *Zech. vii. 5, 6.* And now, neighbour Nomologista I pray you let me ask you once again, whether you think you keep this commandment perfectly or no.

Nom. No, believe me, Sir, I do now begin to fear I do not.

Evan. If you make any question of it, I would intreat you to consider with yourself, whether you have not gone to the church on the Lord's day to hear the word of God, and to receive the sacrament, and do other duties, because the laws of the kingdom require it ; or because your parents, or masters have required it ; or because it is a custom to do so ; or because you conceive it to be a credit for you to do so. And I pray you also consider whether you have not abstained from worshipping of images, and other such idolatrous and superstitious actions which the Papists use, merely because the laws of the land wherein you live do condemn such things. And I pray you also consider whether you have not been sometimes zealous in prayer in the presence and company of others, to gain their praise and approbation ; have you not desired that they should think you to be a man of good gifts and parts ? And have you not in that regard endeavoured to enlarge yourself ? And have you not sometimes performed duties merely because otherwise conscience would not let you be quiet ? And have you not sometimes fasted and prayed, and humbled yourself, merely or chiefly in hope the Lord would, for your so doing, prevent or remove some judgment from you, or grant you some good thing which you desire. Now I beseech you, answer me truly and plainly, whether you do not think you have done so.

Nom. Yea, believe me, Sir, I think I have.

Evan. Then have you in all these things honoured and worshipped your parents, your masters, your ma-

gistrates, your neighbours, your friends, and yourself, as so many false gods, instead of the true God; and therein have been guilty of a breach of the second commandment.

Neo. I pray you, Sir, proceed to speak of the third commandment, as you have done of the first and second; and first, tell us how the second and third commandment differ.

COMMANDMENT III.

Evan. Why, as the Lord in the second commandment doth require that we worship him alone by true means, so doth he in the third commandment require that we use the means of his worship after a right manner, that so they may not be used in vain, *Mat. xv. 9.* And in this commandment likewise there is a negative part expressed in these words, *Thou shalt not take the name of the Lord thy God in vain.* And that is, Thou shalt not profane it, by using my titles, attributes, ordinances, or works ignorantly, irreverently, or after a formal superstitious manner. And an affirmative part included in these words, *But thou shalt sanctify my name, Isa. viii. 13.* By using my titles, attributes, ordinances, works, and religion, with knowledge, reverence, and after a spiritual manner, *John iv. 24.*

Neo. I pray you, Sir, begin with the affirmative part, and first tell us what the Lord requireth in this commandment.

Evan. The Lord in this commandment doth require, that we sanctify his name in our hearts, with our tongues, and in our lives, by thinking, conceiving, speaking, writing, and walking, so as becomes the excellency of his titles, attributes, ordinances, works and religion.

Neo. And how are we to sanctify the name of the Lord in regard of his titles?

Evan. By thinking, conceiving, speaking, and writing holily, reverently, and spiritually of his titles, Lord

and God, *Deut.* xxviii. 58. And this we do when we meditate on them, and use them in our speeches and writings with an inward spiritual fear and trembling, to the glory of God and good of men, *Jer.* v. 22.

Neo. And how are we to sanctify the name of the Lord, in regard of his attributes?

Evan. By thinking, conceiving, speaking, and writing holily, reverently, and spiritually of his power wisdom, justice, mercy, and patience, *Psal.* civ. 1. and ciii. 6, 8. And this we do when we think, speak, and write of them after a careful, reverent, and spiritual manner, and apply them to such good uses for which the Lord hath made them known, *Psal.* xxxvii. 30.

Neo. And in which of God's ordinances are we to sanctify his name?

Evan. In every one of his ordinances, and especially in the three great ordinances, prayer, preaching, and hearing the word, and administering and receiving the sacraments.

Neo. And how are we to sanctify the name of the Lord in prayer?

Evan. In prayer we are to sanctify the name of the Lord in our hearts, and with our tongues, in calling upon his name after a holy, reverent, and spiritual manner; and this we do when our prayers are the speech of our souls, and not of our mouths only, and that is when in prayer we lift up our hearts unto God, *Psal.* xxv. 1. and pour them out unto him, *Psal.* lxii. 8. And when we pray with the spirit, and with understanding also, *1 Cor.* xiv. 15. and with humility, *Gen.* xviii. 27. and xxxii. 10. *Luke* xviii. 13. and with fervency of spirit, *Jam.* v. 16. and out of a sense of our own wants, *Jam.* i. 5. and with a special faith in the promises of God, *Mat.* xxi. 22.

Neo. And how are you ministers to sanctify the name of the Lord in preaching his word?

Evan. We are to sanctify the name of the Lord in our hearts, and with our tongues, in preaching after a holy, reverent, and spiritual manner (g): and this we

do when the word is preached, not only outwardly, by the body, but also inwardly with the heart and soul; when the heart and soul preacheth, then is the ministry of the word, on the minister's part, used after an holy and spiritual manner (*b*), and that is, when we preach the demonstration of the Spirit, *1 Cor.* ii. 27. and in sincerity, *2 Cor.* ii. 17. and faithfully without respect of persons, *Deut.* xxxiii. 9. and with discretion, *Mat.* xxiv. 49. and with authority and power, *Mat.* vii. 29. and with zeal to God's glory, *John* vii. 18. and with a desire of the peoples' salvation, *2 Cor.* xi. 2.

Neo. And how are we bearers to sanctify the name of the Lord in hearing his word?

Evan. In hearing it after an holy, reverent, and spiritual manner; and this you do when your heart and soul beareth the word of God; and that is when you set yourselves in the presence of God, *Acts* x. 33. and when you look upon the minister as God's messenger or ambassador, *2 Cor.* v. 20. and so hear the word as the word of God, and not as the word of man, *1 Thess.* ii. 13. with reverence and fear, *Isa.* lxvi. 2. and with a ready desire to learn, *Acts.* xvii. 11. and with attention, *Acts* viii. 6. and with alacrity without wearisomeness or sleepiness, *Acts* xx. 9.

Neo. And how are you ministers to sanctify the name of the Lord in administering the sacraments (*i*)?

Evan. By administering them after an holy, reverent, and spiritual manner; and that is when we administer them with our hearts or souls, according to Christ's institution, *Mat.* xxvi. 26. To the faithful in profession at least, *1 Cor.* x. 10. and with a hearty desire that may become profitable to the receivers.

Neo. And how are we to sanctify the name of the Lord in receiving the sacraments?

Evan. This we do when we rightly and seriously examine ourselves aforehand, *1 Cor.* xi. and rightly and seriously mind and consider of the sacramental uni-

(*b*) Downham on the Com.

(*i*) Elton on the Com, p. 41.

on, of the sign, and the thing signified, and do in our hearts perform those inward actions which are signified by the outward actions, *Acts* viii. 37, 38. 1 *Cor.* x. 6.

Neo. And how are we to sanctify the name of the Lord in regard of his works?

Evan. In thinking and speaking of them after a wise reverent, and spiritual manner; and this we do when we meditate and make mention in our speeches and writings of the inward works of God's eternal election and reprobation with wonderful admiration of the unsearchable depths thereof, *Rom.* xi. 33, 34. And when we meditate in our hearts of the work of God's creation and administration, and make mention of them in our words and writings, so as that we acknowledge therein his wisdom, power, and goodness, *Rom.* i. 19, 20. *Psal.* xix. 1. and acknowledging the workmanship of God therein, do speak honourably of the same, *Psal.* cxxxix. 14. *Gen.* i. 31.

Neo. And how are we to sanctify the name of the Lord in regard of his religion?

Evan. By a holy profession of his true religion, and a conversation answerable thereunto, to the glory of God, the good of ourselves and others, *Mat.* v. 16. 1 *Pet.* ii. 12.

Neo. And, Sir, are we not also to sanctify the name of God by swearing thereby?

Evan. Yea indeed, that was well remembered, we are to sanctify the name of the Lord in our hearts, and with our tongues in swearing thereby after a holy religious, and spiritual manner; and this we do when the magistrate requires an oath of us by the order of justice that is not against piety or charity, *Gen.* xliii. 3. 1 *Sam.* xxiv. 21, 22. And when we swear in truth (*k*), that is, when we are persuaded in our conscience the thing we swear is truth, and swear simply and plainly, without fraud or deceit, *Psal.* xv. 4. and xxiv. 4. And when we swear in judgment, that is, when we swear with deliberation, well considering both the nature and

(*k*) *Jer.* iv. 2.

greatness of an oath, viz. That God is thereby called to witness the truth, and judge and punish us if we swear falsely, *Gal. i. 20. 2 Cor. i. 23.* And when we swear in righteousness, that is when the thing we swear is lawful and just, and when our swearing is that God may be glorified, *Jesb. vii. 19.* Our neighbour satisfied, controversies ended, *Heb. vi. 16.* Our own innocency cleared, *Exod. xxii. 11.* and our duty discharged, *1 Kings viii. 31.*

Neo. Well, Sir, now I pray you proceed to the negative part, and tell us what the Lord forbiddeth in this commandment.

Evan. As the Lord in the affirmative part of this commandment doth require that we sanctify his name in our hearts, with our tongues, and in our lives, by thinking, conceiving, speaking, writing, and walking so as becomes the excellency of his titles, attributes, ordinances, and religion; so doth he in the negative part thereof forbid the profanation of his name by doing the contrary.

Neo. Well then, Sir, I pray you first tell us how the titles of God are profanely abused.

Evan. They are profanely abused divers ways, as first, by thinking irreverently of them, or using them in our common talk, or in our writings, after a rash, careless, and irreverent manner, *Psal. l. 22. Rom. i. 21.* As when in foolish admiration we say, *Good God! good Lord! Lord have mercy on us, what a thing is this?* and the like; or when by way of idle wishes or imprecations we say, *The Lord be my judge,* *Gen. xvi. 5.* Or, *I pray God I may never stir, if such a thing be not so,* and the like; or when by way of vain swearing, we mingle our speeches, and fill up our sentences with needless oaths, as, *Not so by my faith,* and the like, *Mat. v. 34. James v. 12.* Or when by way of jesting, or after a formal manner we say, *God be thanked, God speed you, God's name be praised,* and the like, *2 Sam. xxiii. 21.*

Neo. And I pray you, Sir, how are the attributes of God profanely abused?

Evan. The attributes of God's power is profanely

abused, either by calling it into question, *2 Kings vii. 2.* or by thinking, speaking, or writing of it carnally, carelessly, or contemptuously, *Psal. xii. 4. Exod. v. 2.* And the attribute of God's Providence is abused, either by murmuring thereat in our hearts, *Deut. xv. 9.* or by speaking grudgingly against it under the name of Fortune or Chance, in saying, *What a Misfortune was this? What a Mischance was that?* and the like, *Deut. i. 27. 1 Sam. vi. 9.* And the attribute of God's justice is profanely abused, either by thinking or saying, that God likes of sin or wicked sinners, *Psal. l. 21. Mal. iii. 15.* And the attribute of God's mercy is profanely abused, either in presuming to sin, upon hopes that God will be merciful, or by speaking basely and contemptuously thereof, as when we say, speaking of some trifling thing, *it is not worth God-a-mercy.* And the attribute of God's patience is profanely abused by thinking or saying upon occasion of his forbearance to punish for a time, that he will neither call us to an account, nor punish us for our sins, *Rom. ii. 4.*

Neo. Now, Sir, I pray you proceed to shew how God's name is profanely abused in his ordinances; and first of all begin with prayer.

Evan. God's name is profanely abused in prayer, either by praying ignorantly, without the true knowledge of God and his will, *Acts xvii. 23. Mat. xx. 22.* or when we pray with the mouth only, and not with the desires of our hearts agreeing with our words, *Hos. iii. 14. Psal. lxxviii. 36.* and when we pray drowsily and heavily without fervency of spirit, *Mat. xxvi. 41.* and when we pray with wandering worldly thoughts, *Rom. xii. 12.* and when we pray with any conceit of our own worthiness, *Luke xviii. 9. 11.* and when we pray without faith in the promises of God, *Jam. i. 6.*

Neo. And how is God's name profanely abused in hearing or reading his word?

Evan. God's name is hereby abused, when we hear it or read it, and do not understand it, *Acts viii. 30.* and when we hear it only with the outward ears of our bodies, and not also with the inward ears of the heart

and soul; and this we do when we read it or hear it with hearts full of worldly and wandering thoughts, *Ezek.* xxxiii. 30. and we read it, or hear it with dull, drowsy, and sleepy spirits; and when in hearing of it we rather conceive it to be the word of a mortal man that delivereth it, than the word of the great God of heaven and earth, 1 *Theff.* ii. 13. and when we do not with our hearts believe every part and portion of that word which we read or hear, *Heb.* iv. 2. and when we do not humbly and heartily subject ourselves to what we read or hear, 2 *Kings* xxii. 19. *Isa.* lxii. 2.

Neo. And how is the Lord's name profanely abused in receiving the sacrament of the Lord's Supper?

Evan. This we do when we either through want of knowledge cannot examine ourselves, or through our own negligence do not examine ourselves, before we eat of that bread, and drink of that cup, 1 *Cor.* xi. 28. and when we in the act of receiving, do not mind the spiritual signification of the sacrament, but do either terminate our thoughts in the elements themselves, or else suffer them to rove and run out to some other object, *Luke* xxii. 19. And when after receiving, we do not examine ourselves what communion we have had with Christ in that ordinance, nor what virtue we have found flowing out from Christ, into our souls, by means of that ordinance, 2 *Cor.* xiii. 5.

Neo. And how is the name of the Lord profanely abused in taking of an oath?

Evan. This we do, when we call the Lord to be a witness of vain and frivolous things, by our usual swearing in our common talk, *Hos.* iv. 2. *Jer.* xxiii. 10. and when we call God to be a witness of our furious anger, and wicked purpose, as when we swear we will be revenged on such a man, and the like, 1 *Sam.* xiv. and xxv. 34. and when we call God to be a witness to our swearing falsely, *Lev.* xix. 12. *Zech.* v. 4. and when we swear by the mass, or by our faith, or troth, or by the rood, or by any thing else that is not God, *Jer.* v. 7. *Mat.* v. 34, 35, 36, 37.

Neo. And how is the name of God profanely abused, as touching his works?

Evan. When we either take no notice of his works at all, or when we think and speak otherwise of them, than we have warrant in his word to do; as when we do not speak of the inward works of God's election and reprobation, and are called thereunto, or when we murmur and cavil thereat, *Rom.* ix. 20. and when we either do not at all mind the works of his creation and administration, or do not take occasion thereby to glorify the name of God, *Psal.* xix. 1. *Rom.* i. 21.

Neo. And how is the name of God profanely abused, in respect of his religion?

Evan. When our conversation is not agreeable to our profession, *2 Tim.* iii. 5. and that either when in respect of God it is but hypocrisy or in respect of men we walk offensively; for if we live scandalously in the profession of religion, we cause the name of God to be profaned by them that are without, *Rom.* ii. 24. and become stumbling blocks to our weak brethren, *Rom.* xiv. 13.

And now, neighbour Nomologista, I pray you tell me, whether you think you keep this commandment perfectly or no?

Nom. Sir, to tell you the truth, I had not thought that the name of God had signified any more than his titles, Lord and God.

Evan. Ay, but you are to know that the name of God in Scripture, signifieth all those things (*l*) that are affirmed of God, or any thing whatsoever it is (*m*), whereby the Lord makes himself known to men.

Nom. Then believe me, Sir, I have come far short of keeping this commandment perfectly, and so doth every man else, I am persuaded.

Evan. I am of your mind, for where is the man that hath and doth so meditate on God's titles, and use them in his speeches and writings, with such reve-

(*l*) Urfin. Cat. p. 556.

(*m*) Elton on the Com. p. 54.

verence, fear, and trembling as he ought? Or what man is he that can truly say, he never in all his life thought on them, nor used them in his common talk, either rashly, carelessly, or irreverently. I am sure, for mine own part, I cannot say so, for alas! in the time of mine ignorance, I used many times to say, by way of foolish admiration, *Good, Lord! good God! Lord have mercy on us! what a thing is this?* Yea, and I also many times used to say, *I pray God I may never stir if such a thing be not so?* Yea, and I have divers times said, *The Lord be with you, and speed you, and the Lord's name be praised,* after a formal cursory manner, my thoughts being exercised about something else all the while.

And where is the man that hath always thought, conceived, spoken, and written so holily, reverently, and spiritually, of the Lord's power, wisdom, justice, mercy, and patience, as he ought? Nay, what man is he that can truly say, he never in all his life called the attribute of the Lord's power into question, nor never murmured at any act or passage of God's providence, nor never presumed to sin, upon hopes, that God would be merciful unto him? I am sure I cannot truly say so.

And where can we find the man that can truly say, he hath always read and heard the word of God, after a holy reverent, and spiritual manner? Nay, were is the man that hath not sometimes both heard it, and read it, after a formal cursory and unprofitable manner? Is there any man that can truly say, he hath always perfectly understood, whatsoever he hath read and heard? and that hath not sometimes heard more with the outward ears of his body, than with the inward ears of his heart and soul? and that was never dull and drowsy, if not sleepy, in the time of hearing and reading? and that had never a worldly, nor wandering thought to come in at that time? and that never had the least doubting or questioning the truth of what he hath read or heard? I am sure, for mine own part, I have been faulty many of these ways.

And is it possible to find a man that can truly say, he hath always called upon the name of the Lord after a holy, reverent, and spiritual manner? or hath not ra-

ther many times prayed after a carnal, unholy, or sinful manner? Where is the man that hath always had a perfect knowledge of God, and of his will, in prayer? and whose heart hath always gone along with his words in prayer? and that never was drowsy nor heavy, nor never had wandering thoughts in prayer? and that never had the least conceit that God would grant him any thing for his prayer's sake? and that never had the least doubting or questioning in his heart, whether God would grant him the thing he asked in prayer? I am sure, for mine own part, I can scarce clear myself, from any of these.

And can any man truly say, he hath always received the sacrament, after a holy, reverent, and spiritual manner? Nay, hath not every man rather cause to acknowledge the contrary? Is there a man to be found that hath always seriously and rightly examined himself beforehand, and that hath always rightly, with his heart, performed all those inward actions, that are signified by the outward; or hath not every man and woman rather cause to confess, that either for want of knowledge, or through their own negligence they have not so examined themselves as they ought? nor so actuated their faith, nor minded the spiritual signification of the outward elements, in the time of receiving the sacrament as they ought? nor so examined themselves, after receiving, what benefit they have got to their soul thereby? I am sure, I have cause to confess all this.

And where shall we find a man that hath always sanctified the name of the Lord, in his heart, and with his tongue, by swearing after a holy, religious and spiritual manner? or rather have not most men that have been called to take an oath, profaned the name of the Lord, either by swearing ignorantly, falsely, maliciously, or for some base and wicked end? And I think it is somewhat hard to find a man that never in all his life did swear, either by his faith, or by his troth, by the mass, or by the rood, I am sure I am not the man: and he is a rare man that can truly say, he hath always sanctified the name of God in his heart, and with his

tongue, by admiring and acknowledging the wisdom, power, and goodness of God manifested in his works; for it is to be feared, that most men do either take no notice at all of the works of God, or else do think and speak of them otherwise than the word of God warrants them to do. I am sure I am one of these most.

And he is a precious man that hath alway so sanctified the name of the Lord by a holy and unblameable conversation as he ought; for alas! many professors of religion by their fruitless and offensive walking, do either cause the enemies of God to speak evil of the the ways of God, or else do thereby cause their weak brother to stumble: it is well if I never did so, and thus have I also endeavoured to satisfy your desires concerning the third commandment.

Neo. I beseech you, Sir, proceed to speak to the fourth commandment as you have done of the other three.

COMMANDMENT IV.

Evan. Well then, I pray you consider, that, as the Lord in the third commandment doth prescribe the right manner how he will be worshipped, so doth he in the fourth commandment, set down the time when he will be most solemnly worshipped, after the right manner, and in this commandment there is an affirmative part expressed in these words, *Remember the Sabbath day to keep it holy*, &c. That is, Remember that a seventh day (*n*) in every week be set a part from worldly things and businesses (*o*), and be consecrated to God by holy and heavenly employments: and a negative part expressed also in these words, *In it thou shalt not do any work*, &c. That is, thou shalt not on that day do any such thing or work as doth any way hinder thee from keeping an holy rest unto God.

(*n*) *Exod.* xxiii. 12.

(*o*) Elton on the Com. p. 87.

Neo. I pray you, Sir, begin with the affirmative part, and first tell us what the Lord requireth of us in this commandment.

Evan. In this fourth commandment the Lord requireth that we finish all our works in the space of six days, *Deut.* v. 13. and think on the seventh day before it come, and prepare for it, *Luke* xxiii. 54. and rise early on that day in the morning, *Psal.* xcii. 2. *Mark* i. 35, 38, 39. Yea, and the Lord requireth that we fit ourselves for the public exercises by prayer, reading and meditation, *Eccl.* v. 1. *Isa.* vii. 10. and that we join with the minister and people publicly assembled, with assent of mind, and fervency of affection in prayer, *Acts* ii. 42. in hearing the word read and preached, *Acts* xiii. 14, 15, 44. in singing of psalms, *1 Cor.* xiv. 15, 16. *Col.* iii. 16. in the sacrament of baptism, *Luke* i. 58, 59. and in the sacrament of the Lord's Supper, so often as it shall be administred in that congregation whereof we are members, *1 Cor.* xi. 26.

Then afterwards when we come home, the Lord requireth that we seriously meditate on that portion of the word of which we have heard, *Acts* xvii. 11. and repeat it to our families, *Deut.* vi. 7. and confer of it with others, if there be occasion, *Luke* xxiv. 14, 17. and that we crave his blessing when we have done all this, *John.* xvii. 17.

Neo. And is this all that the Lord requireth us to do on that day?

Evan. No, the Lord doth also require that we do works of mercy on that day, as to visit the sick, and do, them what good we can, *Neb.* viii. 12. *Mark* iii. 3. 4, 5. and relieve the poor and needy, and such as be in prison, *Luke* xiii. 16. and labour to reconcile those that be at variance and discord, *Mat.* v. 9.

Also the Lord doth permit us to do works of instant necessity on that day, as to travel to the places of God's worship, *2 Kings* iv. 23. to heal the diseased, *Hos.* vi. 6. *Mat.* xii. 7, 12. to dress food for the necessary preservation of our temporal lives, *Exod.* i. 1. to tend and feed cattle, *Mat.* xii. 11. and such like.

Neo. I pray you, Sir, proceed to the negative part, and tell us what the Lord forbiddeth in this commandment?

Evan. In this commandment the Lord forbiddeth idleness or sleeping more on the Lord's day in the morning, than is of necessity, *Mat.* xx. 6. And he also forbiddeth us to labour in our particular callings, *Ex.* xvi. 28, 29, 30. and he also forbiddeth us to talk about our worldly affairs and business on that day, *Amos.* viii. 5. *Isa.* lviii. 13. and he also forbiddeth us to travel any journey about our worldly business on that day, *Mat.* xxiv. 20. or to keep any fairs or markets on that day, *Neb.* xiii. 16, 17. or to labour in seed-time and harvest on that day. In a word, the Lord on that day forbiddeth all worldly works and labours, except works of mercy and instant necessity, which were mentioned before. And thus have I also declared, both what the Lord requireth, and what he forbiddeth in the fourth commandment. And now, neighbour Nomologista, I pray you tell me, whether you think you keep it perfectly or no.

Nom. Indeed, Sir, I must confess, there is more both required and forbidden in this commandment than I was aware of; but yet I hope I go very near the observing and doing of all.

Neo. But, Sir, is the bare observing and doing of these things sufficient for keeping of this commandment perfectly.

Evan. O no! the first commandment must be understood in all the rest, that is, the obedience to the first commandment must be the motive and final cause of our obedience to the rest of the commandments (*p*), otherwise it is not the worship of God, but hypocrisy, as I touched before: wherefore, neighbour Nomologista, though you have done all the duties the Lord requireth in this commandment, and avoided all the sins which he forbiddeth; yet if all this hath been from such grounds, and to such ends as I told you in the conclu-

(*p*) Urfin. Cat. p. 48.

sion of the second commandment, and not for the love you bare to God, and the desire you have to please him, you come far short of keeping the commandment, perfectly.

Neo. Sir, whatsoever he doth, I am sure I come far short not only in this point, but in divers others: for though, it is true indeed, I am careful to finish all my worldly business in the space of six days, yet, alas! I do not so seriously think on and prepare for the seventh day as I ought; neither do I many times rise so early on that day as I ought; neither do I so thoroughly fit and prepare myself by prayer and other exercises beforehand as I ought; neither do I so heartily join with the minister and people when I come to the assembly, as I ought; but am subject to many wandering, worldly thoughts and cares even at that time. And when I come home, if I do either meditate, repeat, pray or confer; yet, alas! I do none of these with such delight and comfort as I ought; neither have I been so mindful nor careful to visit the sick, and relieve the poor, as I ought; neither can I clear myself from being guilty of doing more worldly works and labours on that day, than the works of mercy, and instant necessity, the the Lord be merciful unto me. But I pray you, Sir, proceed to speak of the fifth commandment, as you have done of the rest. But first of all, I pray you tell us what is meant by father and mother.

COMMANDMENT V.

Evan. By father and mother, is meant not only natural parents, but others also that are our superiors, either in age, in place, or in gifts, 2 Kings v. 13. and vi. 21. and xiii. 14.

Neo. And why did the Lord use the name of father and mother to signify and comprehend all other superiors?

Evan. Because the government of fathers is the first and most antient of all other; and because the society

of father and mother, ^{is} as that from whom all other societies do come.

Neo. And are the duties of inferiors towards their superiors only here intended?

Evan. No, but also of superiors towards their inferiors, and of equals amongst themselves; so that the general duty required in the affirmative part of this fifth commandment, *Honour thy father and mother, &c.* is, that every man, woman, and child, be careful to carry themselves as becometh them in regard of that order God hath appointed amongst men, and that relation they have to others, either as inferior, superior, or equal.

Neo. I pray you, Sir, proceed to the particular handling of these things; and first tell us, what is the duty of children to their parents.

Evan. Why the Lord in this commandment doth require, that children do reverence their parents, by thinking and esteeming highly of them, *Gen. xxxi. 35.* and by loving them dearly, *Gen. xlv. 29.* and by fearing them in regard of their authority over them, *Lev. xix. 3.* And this inward reverent esteem of them is to be expressed by their outward reverent behaviour towards them, *Gen. xlviii. 12.* And this outward reverent behaviour is to be expressed in giving them reverent titles, *Gen. xxxi. 35.* and by bowing their bodies before them, *1 Kings ii. 19.* and by embracing their instructions, *Prov. i. 8.* and by submitting patiently to their corrections, *Heb. xii. 9.* and by their succouring and relieving of them in case of want and necessity, *Gen. xlvii. 12.* and by making their prayers unto God for them, *1 Tim. ii. 12.*

Neo. And, Sir, what be the duties of parents towards their children?

Evan. Why the Lord in this commandment doth require that parents be careful to bring their children with all convenient speed, in due order, to be admitted into the visible church of God by baptism, *Luke i. 59.* and that they, according to their ability, do yield and give unto their children such competent food, cloath-

ing, and other necessities, as are fit for them, *Mat. vii. 9, 12. 1 Tim. v. 8.*

And that they train them up in learning, instruct them in religion, and endeavour to sow the seeds of godliness in their hearts, so soon as they be able to speak, and have the use of reason and understanding, *Deut. iv. 10. and vi. 7, 20, 21.* And that they be careful to check and rebuke them when they do amiss, *Prov. xxxi. 2.* and that they be careful seasonably to correct their faults, *Prov. xiii. 24. and xix. 18.* and that they be careful in time, to train them up in some honest calling, *Gen. iv. 2.* and that they be careful to bestow them in marriage in due time, *Jer. xxix. 6. 1 Cor. vii. 36, 38.* and that they be careful to lay up something for them, as their ability will suffer, *Prov. xix. 14. 2 Cor. xii. 14,* and that they be earnest with God in prayer, for a blessing upon their children's souls and bodies, *Gen. xlviii. 15, 16.*

Neo. And what be the duties of servants towards their masters?

Evan. Why the Lord in this commandment doth require that servants have an inward, high, and reverent esteem of their masters, *Eph. vi. 5, 6, 7.* yea, and that they have in their hearts a reverent awe and fear of them, *1 Pet. ii. 18.* and this reverence and fear they are to express by their outward reverent behaviour towards them, both in word and deed, as by giving them, reverent titles, *2 Kings v. 23, 25.* and by an humble, submissive countenance and carriage, either when their masters speak to them, or they speak to their masters, *Gen. xxiv. 9. Acts x. 7.* and by yielding of sincere, faithful, willing, painful, and single-hearted service to their masters in all they go about, *Col. iii. 22. Tit. ii. 10.* and by a meek and patient bearing of those checks, rebukes and corrections which are given to them, or laid upon them by their masters, without grudging stomach, or sullen countenance, though the master do it without just cause, or exceed in the measure, *1 Pet. ii. 18, 20.* and by being careful to maintain their master's good name, in keeping secret those honest intents,

which he would not have disclosed ; and as much as may be to hide and cover their master's wants and infirmities, not blazing them abroad, *2 Sam. xv. 13. 2 Kings vi. 11.*

Neo. And what is the duty of masters towards their servants ?

Evan. Why the Lord in this commandment doth require that masters be careful to chuse unto themselves religious servants, *Psal. ci. 6.* and that they do instruct them in religion and the ways of godliness, *Gen. xviii. 19.* and that they be careful to bring them to the public, exercises, *Josb. xxiv. 15.* and that they do daily pray with them and for them, *Jer. x. 25.* and that they do yield and give unto them meat, drink, and apparel fitting for them, *Deut. xxiv. 14, 15.* and that they see to them that they follow the works of their callings with diligence, *Prov. xxxi. 27.* and that they be careful to instruct them, and give them direction therein, *Exod. xxxv. 34.* and that they be careful to give them just reproof and correction for their faults, *Prov. xxix. 29.* and *xix. 29.* and that they look carefully unto them when they are sick, *Mat. viii. 5, 6.*

Neo. And what is the duty of wives towards their husbands ?

Evan. Why the Lord in this commandment doth require, that wives do carry in their hearts an inward opinion, and their esteem for their husbands, *Eph. v. 33.* the which they are to express in their speeches, by giving them reverent titles and terms, *1 Pet. iii. 6.* and in their countenance and behaviour, by their modesty, shamefacedness, and sobriety, *1 Tim. ii. 9.* and in being willing to yield themselves to be commanded, governed, and directed by their husbands in all things honest and lawful, *Gen. xxxi. 4. 16, 17. 2 Kings iv. 22.* and they are also required to love their husbands, *Tit. ii. 4.* and to express their love by their chastity and faithfulness to their husbands, both in body and mind, *Tit. ii. 5. 1 Tim. iii. 11.* and by their using the best means they can to keep their husbands bodies in health, *Gen. xxvii. 9.* they are also required to be helpful to them in the go-

vernment of the family, and to be provident for their estate, by exercising themselves in some profitable employment, *Prov.* xxxi. 13, 15, 19. and they are also required to stir up their husbands to good duties, and join with them in the performance of them, *2 Kings* iv. 9, 10. and to pray for them, *1 Tim.* ii. 12.

Neo. And what is the duty of husbands towards their wives?

Evan. Why the Lord in this commandment requireth, that husbands be careful to chuse religious wives, *2 Cor.* vi. 14. and that they dwell with them as men of knowledge, *1 Pet.* iii. 7. and that they cleave unto them with true love and affection of heart, *Col.* iii. 19. yea, and that they content themselves only with the love of their own wives, and keep themselves to them both in mind and body, *Prov.* v. 19, 20. they are also to be careful to maintain their authority over them, *Eph.* v. 23. and to live cheerfully and familiarly with them, *Prov.* v. 19. and to be careful to provide all things needful and fitting for their maintenance, *1 Tim.* v. 8. and to teach, instruct, and admonish them, as touching the best things, *1 Sam.* i. 8. and to pray with them and for them, *1 Pet.* iii. 7. and to endeavour to reform and amend what they see amiss in them, by seasonable and loving admonition and reproof, *Gen.* xxx. 2. and wisely and patiently to bear with their natural infirmities, *Gal.* vi. 2.

Neo. And what is the duty of subjects towards their magistrates?

Evan. Why the Lord in this commandment doth require, that subjects do think and esteem reverently of their magistrates, *2 Sam.* x. 16, 17. and that they carry in their hearts a reverent awe and fear of them, *Prov.* xxiv. 21. the which they are to express by their outward reverent behaviour towards them, both in word and deed, *2 Sam.* ix. 6, 8. and by an humble, ready, and willing submitting of themselves to their commands, either to do, or to suffer, *1 Pet.* ii. 13. and by yielding a loyal and sound-hearted love to them, in not shrinking from them when they have need, but de-

sending them with their goods bodies and lives, if occasion require, 2 *Sam.* xviii. 3. and xxi. 27. also they are required to make their prayers unto God for them, 1 *Tim.* ii. 12.

Neo. And what is the duty of magistrates towards their subjects?

Evan. Why the Lord in this commandment doth require, that magistrates be careful to establish good laws in their kingdoms, and good orders among their subjects, 2 *Kings* xviii. 4. *Rom.* xii. 17. and that they be careful to see them duly and impartially executed, *Jer.* xxxviii. 4, 6. *Rom.* xiii. 3, 4. and that they be careful to provide for the peace, safety, quietness, and outward welfare of their subjects, *Rom.* xiii. 4. 1 *Tim.* ii. 2. and not to oppress them with taxations and grievances, 1 *Kings* xii. 14.

Neo. And what duties are people to perform towards their minister?

Evan. Why the Lord in this commandment doth require, that people have their minister in reverent account and estimation, 1 *Cor.* iv. 1. and that they humbly and willingly yield themselves to be taught and directed in their spiritual affairs by him, *Heb.* xiii. 17. and that they pray for him, that the Lord would enable him to do his duty, *Rom.* xv. 30, 31. and that they do their best to defend him against the wrongs of wicked men, *Rom.* xvi. 4. and that they yield unto him double honour (*g*), that is both singular love for their works sake, and sufficient maintenance, both in regard of his person and calling, 1 *Tim.* v. 17. 18. *Gal.* iv. 15.

Neo. And what is the duty of a minister towards the people?

Evan. Why the Lord in this commandment doth require, that ministers do diligently and faithfully preach the pure word of God unto their people, both in season and out of season, 1 *Cor.* ix. 16. 2 *Kings* iv. 2. and that they do so truly and plainly expound the same,

(*g*) Elton on the Com, p. 161.

that the people may understand it, and that they pour out their souls to God in prayer for the spiritual good of the people, 1 *Theff.* i. 2. and that they go before the people, as a pattern of imitation to them, in all holiness of conversation, *Phil.* iv. 9.

Neo. And what is the duty of equals?

Evan. Why the Lord in this commandment doth require, that equals regard the dignity and worth of each other, and carry themselves modestly one towards another, and in giving honour, go one before another, *Eph.* v. 21. *Rom.* xii. 20. And thus having shewed you the duties required in this commandment, I pray you, neighbour Nomologista, tell me whether you think you have kept it perfectly or no.

Nom. Sir, tho' I have not kept it perfectly, yet I am persuaded I have gone very near it; for when I was a child, I loved and revered my parents, and was obedient unto them; and when I was a servant, I revered and feared my master, and did him faithful service; and since I became a man, I have, I hope, carried myself well towards my wife, and towards my servants; yea, and done my duty both to magistrates and ministers.

Evan. Ay, but I must tell you, the Lord doth not only require, that you do them, but also that you do them in obedience unto him; that is, in conscience to God's commandment, or for his sake, even because he requireth it. Therefore, altho' you did your duty to your parents, when you were a child, and to your master, when you were a servant; yet if you did it either for the praise of men, or for fear of their corrections, or to procure a greater portion or greater wages, and not because the Lord saith (r), *Children, obey your parents in the Lord.* And because he saith to servants (s), *Whatsoever you do, do it heartily, as to the Lord, and not unto men,* you have not in so doing kept this commandment; and though you have loved your wife, and every

(r) *Eph.* vi. 4.

(s) *Col.* iii. 2.

way carried yourself well towards her, yet, if it have been either because she is come of rich parents, or because she is beautiful, or because she brought you a good portion, or because she some way serveth and pleaseth you after the flesh; and not because the Lord saith (t), *Husbands love your wives*, you have not therein kept this commandment; and though you have carried yourself never so well towards your servants; yet, if it have been, that they might praise you, or to make them follow your business more diligently and faithfully; and not because the Lord saith, *Masters give unto your servants that which is just and equal*, you have not therein kept this commandment. And though you have done your duty never so well towards your magistrate; yet, if it have been for fear of his wrath, and not for conscience sake, viz. because the Lord saith, *Let every soul be subject unto the higher powers*, you have not therein kept this commandment: and though you have given your minister his due maintenance, and invited him oft' to your table, and carried yourself never so well towards him; yet, if it have been, that he or others might think you a good Christian, and a kind man, and not because the Lord saith (u), *Let him that is taught in the word, communicate unto him that teacheth in all good things*, you have not therein kept this commandment.

Neo. Well, Sir, I cannot tell what my neighbour Nomologista hath done, but for mine own part, I am sure, I have come far short of doing my duty in any relation I have had to others; for when I was a child, I remember that I was many times stubborn and disobedient to my parents, and vexed if I might not have my will, and slighted their admonitions, and was impatient at their corrections, and sometimes despised and contemned them in my heart, because of some infirmity, especially when they grew old; neither did I pray for them, as it seemeth I ought to have done: and the

(t) *Eph.* v. 25.

(u) *Gal.* vi. 6.

truth is, if I did yield any obedience to them at all, it was for fear of their corrections, or some such by respects, and not for conscience towards God. And when I was a servant, I did not think so reverently, nor esteem so highly of my master and mistress as I should have done, but was subject to slight and despise them, and did not yield such humble, reverent, and cheerful obedience as I should have done; neither did I patiently and contentedly bear their checks and rebukes, but had divers times risings and swellings in my heart against them; neither was I so careful to maintain their good name and credit as I ought to have been; neither did I pray unto the Lord for them as I ought to have done: and the very truth is, all the subjection which I yielded unto them was for fear of their reproofs and corrections, or for the praise of men, rather than in conscience to the Lord's commandment.

And when I entered into the married estate, I was not careful to chuse a religious wife; no, I aimed at beauty more than piety; and I have not dwelt with my wife as a man of knowledge; no, I have expressed much ignorance and folly in my carriage towards her; neither have I loved her so as a husband ought to love his wife; for though it is true, I have had much fond affection as hath yet; yet have I had but little true affection towards her, as has been evident, in that I have been easily provoked to anger and wrath against her, and have not carried myself patiently towards her; neither have I been careful to maintain mine authority over her, but have lost it by my childish and undiscereet carriage towards her; neither have I lived so cheerfully and delightfully with her as I ought to have done, but very heavily, discontentedly, and uncomfortably have I carried myself towards her, neither have I been careful to instruct and admonish her as I ought; and though I have now and then reproved her, yet for the most part it hath been in a passion, and not with the spirit of meekness, pity and compassion; neither have I prayed for her either so often or so fervently as I ought; and whatsoever I have done, that hath been

well, I have been moved thereunto (in former times especially) rather by something in her, or done by her, than by the commandment of God. And since I became a father and a master, I have neither done my duty to my children nor servants as I ought; for I have not had such care, nor taken such pains for their eternal good, as I have done for their temporal. I have had more care, and taken more pains to provide food and raiment for them, than I have to admonish, instruct, teach and catechise them; and if I have reprov'd or corrected them, it hath been rather because they have some way offended me, than because they have offended God: and truly I have neither prayed for them so often nor so fervently as I ought. In a word, whatsoever I have done by way of discharging my duty to them, I fear me it hath been rather out of natural affection, or to avoid the blame, and gain the good opinion of men, than out of conscience to the Lord's will and commandment.

And if I have at any time carried myself well, or done my duty either to magistrate or minister, it hath rather been for fear or praise of men, than for conscience sake towards God; so far have I been from keeping this commandment perfectly, the Lord be merciful unto me.

Evan. Assure yourself, neighbour Neophitus, this is not your case alone, but the case of every man that hath stood in all these relations to others, as it seems you have done, as I am confident any man that doth truly know his heart will confess; yea, and any woman that is well acquainted with her own heart, I am persuaded will confess, that she hath not had such a reverent esteem and opinion of her husband as she ought, nor so willingly yielded herself to be commanded, governed, and directed by him as she ought, nor loved him so truly as she ought, nor been so helpful to him no way as she ought, nor prayed neither so oft nor so fervently for him as she ought; and I fear me most women do all that they do rather for fear of their husband's frowns, or to gain his favour, than for conscience to the Lord's will and command.

And where is the magistrate that is so careful to establish in his dominions such good and wholesome laws as he ought, or to see them executed and put in practice as he ought? or that is so careful to uphold and maintain the truth of religion as he ought? or that is so careful to provide for the peace, safety, and welfare of his people, as he ought? or where is the magistrate that doth not do what he doth for some other cause, or to some other end, rather than because God commands them, or to the end he may please him?

And where is the minister that doth his duty so in his place as he ought? I am sure for mine own part, I have neither so diligently nor faithfully preached the pure word of God as I ought, nor so fully nor truly expounded it and applied it to my hearers as I ought; nor so poured out my soul to God for them in prayer as I ought; neither have I gone before them as a pattern of imitation in holiness of life and conversation as I ought; the Lord be merciful to me.

Neo. Well, Sir, now I intreat you to proceed to speak of the sixth commandment as you have done of the rest.

COMMANDMENT VI.

Evan. Well then, I pray you consider, that in the sixth commandment there is a negative part expressed in these words, *Thou shalt do no murder.* That is, thou shalt neither in heart, tongue, nor hand, impeach or hurt either the life of thine own soul or body, or the life of any other man's soul or body. And an affirmative part include in these words, *But thou shalt, every way, by all good means, seek to preserve them both.*

Neo. I pray you, Sir, speak of these things in order, and first, tell us what is forbidden in this commandment as tending to the murdering of our own souls.

Evan. That we may not be guilty of murdering the souls of others, in this commandment, is forbidden, all giving occasion to others to sin against God, either by provoking of them, 1 *Kings* xxi. 25. or by counselling

of them, 2 *Sam.* xvi. 21. or by evil example, *Romans* xiv. 15.

Neo. And what is forbidden in this commandment, as tending to the murdering of our own bodies?

Evan. That we may not be guilty of murdering our own bodies, in this commandment is forbidden, excessive worldly sorrow, 1 *Cor.* vii. 10. *Prov.* xviii. 22. and so also is the neglect of meat, drink, apparel, recreation, physic, or any such refreshments, *Eccl.* v. 19. and vi. 2. and so also is excessive eating and drinking, *Prov.* xxiii. 29, 30. *Hos.* vii. 5. and so also is laying violent hands upon ourselves, 1 *Sam.* iii. 14. *Acts* xvi. 28.

Neo. Well, Sir, now I pray you tell us what is forbidden in this commandment as tending to the murdering of others bodies; and, first, what is forbidden in respect of the heart?

Evan. That we may not be guilty of murdering others with our hearts, in this commandment is forbidden all hasty, rash, and unjust anger, *Mat.* v. 22. and so also is malice or hatred, *Lev.* xix. 19. *John* iii. 15. and so also is envy, *Psf.* xxxvii. 1. *Prov.* xxiv. 1. and so also is desire of revenge, *Lev.* xix. 18.

Neo. And what is forbidden in respect of the tongue?

Evan. That we may not be guilty of murdering others with our tongues, in this commandment is forbidden, all bitter and provoking terms, *Eph.* iv. 31. and so also are all wrangling and contentious speeches, *Prov.* xv. 1. and so also is crying and unseemly lifting up of the voice, *Eph.* iv. 31. and so also is railing or scolding, *Prov.* xvii. 19. 1 *Pet.* iii. 19. and so also are all reviling and threatening speeches, *Mat.* v. 22. and so also are all mocking, scoffing and deriding speeches, 2 *Kings* ii. 23. *John* xix. 3.

Neo. And what is forbidden in respect of the whole body, and more especially of the hand?

Evan. That we may not be guilty of murdering others with our hands, in respect of the other parts of the body, in this commandment is forbidden all disdainful, proud and scornful carriage, *Gen.* iv. 5. *Prov.*

vi. 17. and so also is all provoking gestures, as nodding of the head, gnashing with the teeth, and the like, *Mat.* xxvii. 39. *Acts* vii. 45. and so also is all froward and churlish behaviour, *1 Sam.* xxv. 17. and so also is brawling and quarrelling, *Tit.* iii. 2. And more especially in respect of the hand is forbidden striking and wounding, *Exod.* xxi. 18, 22. and so also is all taking away of life, otherwise than in case of public justice, just war, and necessary defence, *Exod.* xxi. 12. *Gen.* ix. 6.

Neo. I pray you, Sir, proceed to the affirmative part of this commandment, and first tell us what is required of us in respect of the life of our own souls?

Evan. In respect of the preservation of the life of our own souls is required, a careful avoiding of all sorts of sin, *Prov.* xi. 19. and so also is a careful use of all means of grace, and spiritual life in our souls, *1 Pet.* ii. 2.

Neo. And what is required of us in respect of the preservation of the life of others souls?

Evan. In respect to the preservation of the life of the souls of others, is required, that according to our place and calling, and as present occasion is offered, we teach and instruct others to know God and his will, *Gen.* xviii. 19. *Deut.* vi. 7. and also that we do our best to comfort others that are in distress of conscience, *1 Thess.* v. 14. and that we pray for the welfare and comfort of others souls, *Gen.* xliii. 29. and that we give others good examples by our Christian-like walking, *Mat.* v. 16.

Neo. And what is required of us in respect of the preservation of the life of our own bodies?

Evan. In respect of the preservation of the life of our own bodies, is required in this commandment, that we be careful to procure unto ourselves the use of wholesome food, cloathing, and lodging, and physick, when there is occasion, *1 Tim.* v. 23. *Eccl.* x. 17. *2 Kings.* xx. 7. And also that we use honest and lawful mirth, rejoicing in an holy manner, *Prov.* xvii. 22. *Eccl.* iii. 4.

Nep. And what is required of us, in respect of the preservation of the life of the bodies of others?

Evan. In respect of the preservation of the bodies of others, in this commandment is required a kind and loving disposition, with tenderness of heart towards them, *Eph.* iv. 31, 32. and so also is a patient bearing of wrongs and injuries, *Col.* iii. 12, 13. and so also is the taking of all things in the best sense, *1 Cor.* xiii. 5, 7. and so also is the avoiding of all occasions of strife, and parting with our right sometimes for peace sake, *Gen.* xiii. 8, 9. and so also is all such looks and gestures of the body, as do express meekness and kindness, *Gen.* xxxiii. 10. and so also is the relieving the poor and needy, *Job* xxxi. 16. and so also is the visiting of the sick, *Mat.* xxv. 36. And now neighbour Nomologista, I pray you tell me, whether you think you keep this commandment perfectly or no?

Nom. No; indeed, Sir, I do not think I keep it perfectly, nor no man else, as you have expounded it.

Evan. Assure yourself, neighbour Nomologista, that I have expounded it according to the mind and will of God revealed in his word, for you see I have proved all by Scripture: I told you at the beginning, that the law is spiritual, and bindeth the very heart and soul to obedience; and that under one vice expressly forbidden, all of the same kind, with all occasions and means leading thereunto, are likewise forbidden; and according to these rules have I expounded it. Wherefore I pray you consider, that so many sins as you have committed, and so many times as you have carelessly neglected, and wilfully rejected the means of salvation, so many wounds you have given your own soul.

And so many times as you have given occasion to others to sin, so many wounds you have given to their souls.

And so many fits of worldly sorrow as you have had, and so many times as you have neglected the moderate use either of meat, drink, apparel, recreation, or physic, when need hath required, so many wounds have you given your own body.

And so many times as you have been either unadvisedly angry with any, or have borne any malice or hatred towards any, or have secretly in your heart wished evil unto any, or borne envy in your heart towards any, or desired to be revenged upon any, then have you been guilty of murdering them in your heart. And if you have given any wrangling and contentious speeches, or any reviling and threatening speeches, or have carried yourself frowardly and churlishly towards others, and have not borne injuries and wrongs patiently, and expressed pity and compassion towards others, then have you been guilty of murdering them with your tongue. And if you have quarrelled with any man, or stricken or wounded any man, then have you murdered them with your hand, though you have not taken away their lives. And thus have I endeavoured to satisfy your desires concerning the sixth commandment.

Neo. I beseech you, Sir, proceed to speak of the seventh commandment as you have done of the rest.

COMMANDMENT VII.

Evan. Well then, I pray you, consider that in the seventh commandment there is a negative part expressed in these words, *Thou shalt not commit adultery*. That is, thou shalt not think, will, speak, or do any thing whereby thine own chastity, or the chastity of others may be hurt or hindered. And an affirmative part included in these words, *But thou shalt every way, and by all good means, preserve and keep the same*.

Neo. I pray you, Sir, begin with the negative part, and first tell us what is that inward uncleanness that is forbidden in this commandment?

Evan. That we may not be guilty of the inward uncleanness of the heart, in this commandment is forbidden, all filthy imaginations, unchaste thoughts and inward desires and motions of the heart to uncleanness, *Mat. v. 28. Col. iii. 5.* with all causes and occasions of stirring up and nourishing of these in the heart.

Neo. And what be the causes and occasions of stirring up and nourishing these things in the heart which we are to avoid?

Evan. That we may not stir up nor nourish inward uncleanness in our hearts, is forbidden in this commandment, gluttony, or excessiveness in eating and pampering of the belly with meats, *Jer.* v. 8. and so also is drunkenness, or excess in drinking, *Prov.* xxiii. 30, 31, 33. and so also is idleness, *2 Sam.* xi. 12. and so also is the wearing of lascivious garnish and new-fangled attire, *Prov.* vii. 10. *1 Tim.* ii. 9. and so also is keeping company with lascivious, wanton, and fleshly persons, *Gen.* xxxix. 10. and so also is immodest, unchaste, and filthy speaking, *Eph.* iv. 29. And so also is idle and curious looking of men on women, or women on men, *Gen.* vi. 2. and xxxix. 7. and so also is the beholding of love matters, and light behaviour of men and women represented on stage-plays, *Ezek.* xxiii. 14. *Eph.* v. 3, 4. and so also is immoderate and wanton dancing of men and women together, *Job.* xxi. 11, 12. *Mark.* vi. 21, 22. and so also is wanton kissing and embracing with all unchaste touching and dalliance, *Prov.* vii. 13.

Neo. And what is that outward actual uncleanness which is forbidden in this commandment?

Evan. The actual uncleanness forbidden in this commandment, is fornication, which is a fleshly defilement of the body, committed between man and woman, being both of them single and unmarried persons, *1 Cor.* x. 8. and so also is adultery, which is a defilement of the body, committed between man and woman, being either one or both of them married persons, or at least contracted, *1 Cor.* vi. 9, 18. *Hos.* xiii. 4.

Neo. I pray you, Sir, proceed to the affirmative part, and tell us what the Lord requireth in this commandment?

Evan. The Lord in this commandment doth require purity of heart, *1 Thess.* iv. 5. and he also requireth speeches favouring of sobriety and chastity, *Col.* iv. 6. *Gen.* iv. 1. and he also requireth that we keep our eyes

from beholding vanity and lustful objects, *Psal. cxix. 37. Job xxxi. 1.* and he also requireth that we be temperate in our diet, in our sleep, and in our recreations, *Luke xxiii. 34.* and he also requireth that we possess our vessels in holiness and honour, 1 *Thess. iv. 9.* and if we have not the gift of chastity, he requireth that we take the benefit of holy marriage, 1 *Cor. vii. 29.* and that the man and wife do in that estate render due benevolence each towards other, 1 *Cor. vii. 5.* Thus have I also endeavoured to satisfy your desires concerning the seventh commandment; and now neighbour Nomologista, I pray you tell me, whether you think you keep it perfectly or no?

Nom. Sir, I thank the Lord I am free from actual uncleanness, so that I am neither fornicator nor adulterer.

Evan. Well, but though you be free from the outward act, yet if you have had in your heart filthy imaginations, unchaste thoughts, or inward desires, or motions of the heart to uncleanness, you have notwithstanding transgressed this commandment; or if you have been guilty of gluttony, or drunkenness, or idleness, or delighted to keep company with lascivious and wanton persons, or have with your tongue uttered any unchaste, or corrupt communication, or have been a frequenter of stage-plays, or have used immoderate dancing with women, or have used wanton dalliance with kissing and embracing, then have you broke this commandment.

Neo. I beseech you, Sir, proceed to speak of the eight commandment, as you have done of the rest.

COMMANDMENT VIII.

Evan. Well then, I pray you consider, that in the eighth commandment there is a negative part expressed in these words, *Thou shalt not steal*, that is, thou shalt by no unlawful way or means, hurt or hinder the wealth and outward estate either of thyself or others;

and an affirmative part included in these words, *But thou shalt by all good means preserve and further them both.*

Neo. I pray you, Sir, begin with the negative part, and first, tell us what is forbidden in this commandment, as a hurt or hinderance of our own outward estate?

Evan. That we may not hurt or hinder our own outward estate, in this commandment is forbidden idleness, sloth, and inordinate walking, *Prov.* xviii. 9. 2 *Thess.* iii. 11. and so also is unthriftiness and carelessness, either in spending our goods, or in ordering our affairs and businesses, *Prov.* xxi. 17. 1 *Tim.* v. 8. and so also is unadvised suretyship, *Prov.* xi. 15.

Neo. And what is forbidden in this commandment, as tending to the hurt or hinderance of our neighbour's estate?

Evan. That we may not hurt or hinder our neighbour's outward estate, in this commandment is forbidden, covetousness, and discontentedness with our own estate, *Heb.* xiii. 5. and so also is enviousness at the prosperity of others, *Prov.* xxiv. 1. and so also is resolutions or hasting to be rich, as it were whether the Lord afford means or not, 1 *Tim.* vi. 9. *Prov.* xvii. 28. and so also is borrowing, and not paying again, we being able, *Psal.* xxxvii. 21. and so also is lending upon usury, *Exod.* xxii. 25. and so also is the not restoring of things borrowed, *Psal.* xxxvii. 21. and so also is cruelty in requiring all our debts without compassion or mercy, *Isa.* lviii. 3. and so also is the praising of any commodity we sell contrary to our own knowledge, or the debasing of any thing we buy against our own conscience, *Isa.* v. 20. *Prov.* xx. 14. and so also is the hoarding up, or withholding the selling of corn and other necessary commodities when we may spare them, and others have need of them, *Prov.* xi. 26. and so also is the retaining of hirelings wages, *James* v. 4. and so also is uncharitable inclosure, *Isa.* v. 8. and so also is the selling of any commodity by false weights, or false measures, *Lev.* xix. 35. and so also is the concealing of

things found, and withholding them from the right owners when they are known; and so also is robbery, or the laying of violent and strong hands on any part of the wealth that belongs unto another, *Zech.* iv. 3, 4. and so also is pilfering and secret carrying away of the wealth that belongs unto another, *Josb.* vii. 21. and so also is the consenting to the taking away the goods of another, *Psal.* xc. 18. and so also is the receiving or harbouring of stolen goods, *Prov.* xxix. 24.

Neo. Well, now, Sir, I pray you proceed to the affirmative part of this commandment, and tell us what the Lord therein requireth.

Evan. In this commandment is required contentedness of mind, with that part and portion of wealth and outward good things which God in his providence hath allotted unto us, *Heb.* xiii. 4. *1 Tim.* vi. 6, 7, 8. and so also in-reasting by faith upon the promise of God, and depending upon his providence, without distrustful care, *Mat.* vi. 20, 26. and so also is a moderate desire of such things as are convenient and necessary for us, *Mat.* vi. 21. *Prov.* xxx. 8. and so also is a moderate care to provide those things which are needful for us, *Gen.* xxx. 30. *1 Tim.* v. 8. and so also is an honest calling, *Gen.* iv. 2. and so also is diligence, painfulness, and faithful labouring therein, *Gen.* iii. 19. and so also is frugality or thriftiness *Prov.* xxvii. 23, 24. *John* vi. 12. and so also is borrowing for need and good ends, what we are able to repay, and making payment with thanks and cheerfulness, *Exod.* xxii. 14. and so also is lending freely, without compounding for gain, *Deut.* xv. 8. *Luke* vi. 35. and so also is giving, or communicating outward things unto others, according to our ability and their necessity, *Luke* xi. 41. so also is the using of truth, simplicity, and plainness in buying and selling, in hiring and letting, *Lev.* xxv. 14. *Deut.* xxv. 13, 14, 15. and so also is the restoring of things found, *Deut.* xxii. 2, 3. and so also is the restoring of things committed to our trust, *Ezek.* xviii. 7. And thus have I endeavoured to satisfy your desire concern-

ing the eighth commandment; and now neighbour Nomologista, I pray you tell me whether you think you keep it perfectly or no?

Nem. I can say this truly, that I never in all my life took away, nor consented to the taking away, of so much as a penny-worth of any other man's goods.

Evan. Though you did not, yet if there ever have been in your heart any discontentedness with your own estate? or any envious thoughts towards others in regard of their prosperity in the world? or any resolution to be rich, otherwise than by the moderate use of lawful means? or if ever you borrowed and paid not again, to the utmost of your ability, or if ever you lent upon usury? or if ever you did cruelly require any debt above the ability of your debtor? or if ever you praised any thing you had to sell above the known worth of it? or if ever you did undervalue any thing you were to buy, contrary to your own thoughts of it? or if ever you hoarded up corn in the time of dearth? or if ever you retained the hireling's wages in your hands, to his loss or hinderance? or if ever you did sell any commodity by false weights or measures? or if ever you did conceal any thing found, from the right owner, when you know him? then have you been guilty of theft, and so have been a transgressor of this commandment.

And though you never have done any of these things (as it is strange if you have not) yet if ever you were guilty of idleness, sloth, or any way unwarrantably neglected your calling? or if ever you did unthriftily mispend any of your own goods, or ever were negligent and careless in ordering your own affairs and business, or if ever you sustained any loss by your unadvised, suretiship, or if ever you borrowed upon usury, except in case of extreme necessity, then have you been guilty of robbing yourself, and so have been a transgressor of this commandment.

Nes. Now I pray you, Sir, proceed to speak of the ninth commandment, as you have done of the rest.

COMMANDMENT IX.

Evan. Well then, I pray you consider, that in the ninth commandment there is a negative part expressed in these words, *Thou shalt not bear false witness against thy neighbour.* That is, thou shalt not think or speak any thing contrary to truth, or that may tend to the hurt or hinderance either of thine own or thy neighbour's good name. And an affirmative part included in these words, *But thou shalt by all good means, seek to preserve them both, according to truth and a good conscience.*

Neo. Well, Sir, I pray you begin with the negative part; and first tell us what is forbidden in this commandment, in respect of our own good name.

Evan. That we may not be guilty of bearing false witness against ourselves, either by overvaluing or undervaluing ourselves, in this commandment is forbidden too high a conceit or esteem of ourselves, *Luke xviii. 9, 10, 11.* and so also is too mean a conceit, in underweening the good things that be in ourselves, *Exod. iv. 10, 13.* and so also is the procuring of ourselves an evil name, by walking undiscereetly and offensively, *Rom. ii. 24.* and so also is the unjust accusing of ourselves, when we, in a way of proud humility, say, *We have no grace, no wit no wealth, &c. Prov. xiii. 7.* and so also is the excusing of our faults, by way of lying, *Lev. xix. 11.*

Neo. And what is forbidden in this commandment, in respect of our neighbour's good name?

Evan. That we may not be guilty of bearing false witness against any other man, in this commandment is forbidden contemning or thinking basely of others, *2 Sam. vi. 16.* and so also is wrongful suspicion, of evil surmisings, *2 Sam. x. 3.* and so also is rash, uncharitable, unjust judging, and condemning of others, *Mat. vii. 1.* and so also is foolish admiring of others, *Acts xii. 22.* and so also is the unjust reviving the memory of

our neighbour's crimes, which were in tract of time forgotten, *Prov.* xvii. 9. and so also is the forbearing to speak in the cause and for the credit of our neighbours, *Prov.* xxxi. 8, 9. and so also is all flattering speeches, *Job* xxxii. 21, 22. and so also is tale-bearing, back-biting, and slanderous speeches, *Lev.* xix. 16. *Prov.* xx. 19. and so also is listening to tale-bearers, *Prov.* xxvi. 20. and xxv. 23. and so also is falsely charging some ill upon another before some magistrate, or in some open court, *Amos* vii. 10. *Acts* xxv. 2.

Neo. I pray you, Sir, proceed to the affirmative part of this commandment and first tell us what the Lord requireth of us for the maintenance of our own good name.

Evan. For the maintenance of our own good name the Lord in this commandment requireth a right judgment of ourselves, *2 Cor.* xiii. 5. with a love to, and a care of our own good name, *Prov.* xxii. 1.

Neo. And what doth the Lord in this commandment require of us for the maintenance of our neighbour's good name?

Evan. For the maintenance of our neighbour's good name, in this commandment is required a charitable opinion and estimation of others, *1 Cor.* xiii. 7. and so also is a desire of, and rejoicing in the good name of others, *Rom.* i. 8. *Gal.* i. 24. and so also is sorrowing and grieving for their infirmities, *Psal.* cxix. 136. and so also is the covering of others infirmities in love, *Prov.* xvii. 9. *1 Pet.* iv. 8. and so also is the hoping and judging the best of others, *1 Cor.* xii. 5, 6, 7. and so is the admonishing of others before we bewray their faults, *Prov.* xxv. 9. and so also is speaking of the truth from our hearts simply and plainly, upon any just occasion, *Psal.* xv. 2. *Zech.* viii. 16. and so also is the giving of sound and seasonable reproofs for known faults, in love and with wisdom, *Lev.* xix. 17. and so also is the praising and commending of those that do well, *Rev.* ii. 23. and so also is the defending of the good name of others, if need so require. And thus have I also endeavoured to satisfy your desires concern-

ing the ninth commandment: and now, neighbour Nomologist, I pray you tell me whether you think you keep it perfectly or not?

Nom. The truth is, Sir, I did conceive that there was nothing tended to the breaking of this commandment, but falsely charging some ill upon another before some magistrate, or in some open court of justice; and that, thank God, I am not guilty of.

Evan. Tho' you have not been guilty of that, yet, if you have contemned or thought too basely of any person, or have had wrongful suspicions, or evil surmisings concerning them, or have rashly and unjustly judged and condemned them, or if you have foolishly admired them, or unjustly revived the memory of any forgotten crime, or have given them any flattering speeches, or have been a tale-bearer, or a back-biter, or a slanderer, or a listener to tale-bearers, you have borne false witness against your neighbour, and so have been guilty of the breach of this commandment.

Or if you have not had a charitable opinion of others, or have not desired and rejoiced in the good name of others, or have not sorrowed and grieved for their sinful infirmities, or have not covered them in love, or have not hoped and judged the best of them, or have not admonished them before you have discovered their faults to others, or have not given to others sound and seasonable reproof, or have not praised them that do well, then have you also been guilty of false witness bearing against your neighbour, and so have transgressed this commandment. And though you never have done any of these things (as it is strange if you have not) yet if you have had too high a conceit of yourself, or have after a proud, humble manner, unjustly accused yourself, or have procured yourself an evil name, by walking undiscrétely and offensively, or have excused any fault by way of lying, then have you borne false witness against yourself, and thereby have transgressed this commandment.

Neo. I beseech you, Sir, proceed to speak of the last commandment as you have done of the rest.

COMMANDMENT X.

Evan. Well then, I pray you consider, that in the tenth commandment there is a negative part expressed in these words, *Thou shalt not covet*, &c. That is, thou shalt not inwardly think on, nor long after that which belongs to another, though it be without consent of will, or purpose of heart to seek after it. And an affirmative part included in these words, *But thou shalt be well contented with thine own outward condition, and heartily desire the good of thy neighbours.*

Neo. Well, Sir, I pray you begin with the negative part; and first tell us what the Lord forbiddeth in this commandment?

Evan. I pray you take notice, and consider, that this tenth commandment was given to be a rule and level (*v*), according to the which we must take and measure our inward obedience to all the other commandments contained in the second table of God's law (*x*). For the Lawgiver having in the rest of the commandments dealt with those sins especially which stand in deeds and are done of purpose, or with an advised consent of will, (although there is no doubt but that the law of restraining concupiscence is implied and included in all the former commandments.) Now last of all, in this last commandment he dealeth with those sins which are called only concupiscences, and do contain all inward stirring and conceit in the understanding and affections against every commandment of the law, and are, as it were, rivers boiling out of the fountain of that original sin; for to covet, in this place, signifies to have a motion of the heart without any settled consent of will (*c*). Briefly then in this commandment is forbidden not only the evil act and evil thought settled, and

(*v*) Urfin. Cat. p. 614.

(*x*) Basting. Cat. p. 162.

(*y*) Dod on the Com. p. 363.

with full and deliberate consent of will, as in the former commandments ; but here also is forbidden (z), the very first motions and inclinations to every evil that is forbidden in any of the former commandments, as it is evident, *Rom. vii. 7. and xiii. 9.* For it is not said in this commandment, Thou shalt consent to lust, but, *Thou shalt not lust.* It doth not only command the binding of lust, but it also forbiddeth the being of lust ; which being so (a), who seeth not that in this commandment is contained, the perfect obedience to the whole law ; for how cometh it to pass, that we sin against every commandment, but because this corrupt concupiscence is in us, without which we should of our own accord, with our whole mind and body, be apt to do the only good without any thought or desire at all to the contrary ? And this is all I have to say touching the negative part of this commandment.

Neo. Well then, Sir, I pray you proceed to the affirmative, and tell us what the Lord requireth in this commandment ?

Evan. Why original justice or righteousness is required in this commandment, which is a disposition and an inclination and a desire to perform unto God, and to our neighbour for God's sake, all the duties which are contained both in the first and second table of the law ; whence it doth evidently appear, that it is not sufficient, though we forbear the evil, and do the good which is contained in every commandment, except we do it readily and willingly, and for the Lord's sake. As for example, to give you a few instances, it is not sufficient, though we abstain from making of images, or worshipping God by an image, no though we perform all the parts of his true worship, as praying, reading, hearing, receiving the sacraments, and the like ; if we do it unwillingly or in obedience to any law or commandment of man, and not for the Lord's sake ; neither is it sufficient, though we abstain from the works

(z) Elton on the Com.

(a) Basting. Cat. p. 163.

of our callings on the Lord's day, and perform never so many religious exercises; if it be unwillingly, and for form and custom sake, or in mere obedience to any superior, and not for the Lord's sake. Neither is it sufficient, tho' a child shew never so much honour, love, and respect to his parents, if he do it by constraint and unwillingly, or to gain the praise of men, and not for the Lord's sake. Neither is it sufficient, tho' a servant do his duty, and carry himself never so well, if it be for fear of correction, or for his own profit and gain, and not for the Lord's sake. Neither is it sufficient tho' a wife carry herself never so dutifully and respectfully towards her husband, both in word and deed, if it be unwillingly, for fear of his frowns, or to gain the applause of them that behold it, and not for the Lord's sake. Neither is it sufficient, though a husband shew much love and respect to his wife, if it be because she is amiable or profitable, or to gain the praise of men, and not for the Lord's sake. In a word, it is not sufficient, though any man or women do all their duties, in all relations, if they do them merely for their own sake, and not the Lord's sake.

Neither is it sufficient, though a man abstain from killing, yea, and from striking, if it be for fear of the law, and not for the Lord's sake. Neither is it sufficient, though he bridle his anger, and abstain from expressing any wrath, if it be because he would be counted a patient man, and not for the Lord's sake. Neither is it sufficient, though a man visit the sick, clothe the naked, feed the hungry, or never so many ways seek to preserve the life of his neighbour, if it be for the praise of men, and not for the Lord's sake. Neither is it sufficient, though a man abstain from committing adultery, if it be for fear of the shame or punishment that will follow, and not for the Lord's sake. Nor though he also abstain from idleness, gluttony, and drunkenness, if it be for our own gain's sake, and not for the Lord's sake. Neither is it sufficient, tho' we abstain from stealing and labour diligently in our callings, if it be for the fear of shame or punishment,

or for the praise of men. Neither is it sufficient, tho' we have abstained from false witness-bearing, and have spoken the truth, if it have been for fear of shame, or merely to do our neighbour a courtesy, and not because the Lord requireth it.

Thus might I have instanced, in divers other particulars, wherein, though we have done that which is required and avoided that which is forbidden, yet if it have been for own ends, in any of the particulars before mentioned; yea, or if it have been merely or chiefly to escape hell, and to obtain heaven, and not for the love we bear to God, and for the desire we have to please him, we have therein transgressed the Lord's commandments. And now, neighbour Nomologista, I pray you consider, whether you have gone near to the keeping of all the commandments perfectly or no?

Nom. But, Sir, are you sure that the Lord requireth that every man should keep all the Ten Commandments according as you have now expounded them?

THE USE OF THE LAW.

Evan. Yea, indeed he doth, and if you make any question of it, I pray you, consider further, that one asking our Saviour, which is the *Great commandment in the Law?* he answered, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This, saith he, is the first and great commandment; and the second is like unto this, Thou shalt love thy neighbour as thyself* (b).

Whereupon, saith a famous spiritual expositor (c), "God will have the whole heart;" all the powers of our souls must be bent towards him, he will have himself to be acknowledged and reckoned as our Sovereign and supreme Good; our love to him must be perfect and absolute: he requireth, that there be not found in us the least thought, inclination, or appetite of any

(b) *Mat.* xxii. 6,—9.

(c) *Urfin. Cat.* p. 37, 38.

thing which may displease him; and that we direct all actions to this very end, that he alone may be glorified by us: and that for the love we bear unto God, we must do well unto our neighbour, according to the commandments of God. Consider also, I pray you, that it is said, *Deut. xxvii. 26. Gal. iii. 10. Cursed is every one that continueth not in all things which are written in in the book of the law to do them.* Now, if you do consider these things well, you shall perceive that the Lord requireth that every man do keep all the Ten Commandments perfectly according as I have expounded them, and conclude all those under the curse that do not so keep them.

Nom. Surely, Sir, you did mistake in saying that the Lord requireth that every man do keep all the Ten Commandments perfectly; for I suppose you would have said, the Lord requireth that every man do endeavour to keep them perfectly.

Evan. No, neighbour Nomologista, I did not mistake, for I say it again, that the Lord requireth of every man perfect obedience to all the Ten Commandments, and concludes all those under the curse that do not yield it; for it is not said, “Cursed is every man that doth not endeavour to continue in all things,” but, *Cursed is every one that continueth not in all things, &c.*

Nom. But, Sir, do you think that any man doth continue in all things as you have expounded them?

Evan. No, no, it is impossible that any man should?

Nom. And, Sir, what is it to be under the curse?

Evan. To be under the curse, as Luther and Perkins do well agree, is to be under sin, the wrath of God, and everlasting death.

Nom. But, Sir, I pray you how can this stand with the justice of God to require man to do that which is impossible, and yet to conclude him under the curse not for doing it.

Evan. You shall perceive that it doth well stand with the justice of God to deal so with man, if you do consider, that this law of God, or these Ten Commandments, which we have now expounded, are, as Urſi-

nus's Catechism truly saith, "A doctrine agreeing with the eternal and immortal wisdom and justice that is in God;" wherein saith Calvin, "God hath so painted out his own nature, that it doth in a manner express the very image of God." And we read, *Gen. i. 27.* That man at the first was created in the image or likeness of God; whence it must needs follow, that this law was written in his heart, that is to say, God did engrave in man's heart such wisdom and knowledge of his will and works, and such integrity in his soul, and such a fitness in all the powers thereof, that his mind was able to conceive, and his heart was able to desire, and his body was able to put in execution, any thing that was acceptable to God; so that in very deed he was able to keep all the Ten Commandments perfectly.

And therefore though God do require of man impossible things, yet he is not unjust, neither doth he injure us in so doing, because he commanded them when they were possible; and though we have now lost our ability of performance, yet it being by our voluntary falling from the state of innocence in which we were at first created; God hath not lost his right of requiring that of us, which he once gave us.

Nom. But, Sir, you know it was our first parents only that did fall away from God in eating the forbidden fruit; and none of their posterity; how then can it be truly said, that we have lost that power through our own default?

Evan. For answer to this, I pray you consider, that Adam by God's appointment, was not to stand or fall as a single person only, but as a common public person, representing all mankind which were to come of him. And therefore, as in case if he had been obedient, and not eaten the forbidden fruit, he had retained and kept that power which he had by creation, as well for all mankind as for himself; even so by his disobedience in eating that forbidden fruit, he was disrobed of God's image, and so lost that power, as well for all mankind as for himself.

Nom. Why then, Sir, it should seem that all mankind are under sin, wrath, and eternal death?

Evan. Yea, indeed by nature they are so, *For we know, saith the apostle, that whatsoever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19.* And again saith he, *We have proved both Jews and Gentiles, that they are all under sin, Rom. iii. 9.* And in another place he saith, *We were by nature children of wrath as well as others, Eph. ii. 3.* and lastly he saith, *So death passed upon all men, for that all have sinned, Rom. v. 12.*

Nom. But, Sir, I pray you tell me whether you think that any regenerate man doth keep the commandments perfectly according as you have expounded them?

Evan. No, not the most sanctified man in the world.

Nom. Why then, Sir, it should seem, that not only natural men, but regenerate men also, are under the curse of the law. For if every one that keepeth not the law perfectly be concluded under the curse; and if regenerate men do not keep the law perfectly, then they must also needs be under the curse.

Evan. The conclusion of your argument is not true, for if by regenerate men you mean true believers, then they have fulfilled the law perfectly in Christ, or rather Christ hath perfectly fulfilled the law in them, and was made a curse for them, and so hath redeemed them from the curse of the law, as you may see, *Gal. iii. 13.*

Nom. Well, Sir, now I do understand you, and have ever been of your judgment in that point, for I have ever concluded thus, that either a man himself, or Christ for him must keep the law perfectly, or else God will not accept of him, and therefore have I endeavoured to do the best I could to keep the law perfectly, and wherein I have failed and come short, I have believed that Christ hath done it for me.

Evan. The apostle saith, *Gal. iii. 10.* *So many as are of the works of the law, are under the curse.* And truly neighbour Nomologista, if I may speak it without of-

fence, I fear me you are still of the works of the law and therefore still under the curse.

Nom. Why, Sir, I pray you what is it to be of the works of the law?

Evan. To be of the works of the law, is for a man to look for or hope to be justified or accepted in the sight of God, for his own obedience to the law.

Nom. But surely, Sir, I never did so: for though by reason of my being ignorant of what is required and forbidden in every commandment, I had a conceit that I came very near the perfect fulfilling of the law, yet I never thought I did do all things that are contained therein; and therefore I never looked for, nor hoped that God would accept me for mine own obedience without Christ's being joined with it.

Evan. Then it seemeth that you did conceive, that your obedience and Christ's obedience must be joined together, and so God would accept you for that.

Nom. Yea, indeed, Sir, there hath been my hopes, and indeed there is still my hopes.

Evan. Ay, but, neighbour Nomologista, as I told my neighbour Neophitus and others not long since, so I tell you now, that as the justice of God requires a perfect obedience, so doth it require that this perfect obedience be a personal obedience, *viz.* It must be the obedience, of one person only. The obedience of two must not be put together to make up a perfect obedience: and indeed to say as the thing is, God will have none to have a hand in the justification and salvation of any man but Christ only; for, saith the apostle Peter, *Acts* iv. 12. *Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.* Believe it then, I beseech you, that Christ Jesus will either be a whole Saviour or no Saviour, he will either save you alone, or not save you at all.

Nom. But, Sir, if man's obedience to the law do not help to procure his justification and acceptance with God, then why did God give the law to the Israelites upon mount Sinai, and why is it read and expounded

by you that are ministers? I would gladly know of what use it is.

Evan. The apostle saith, *Gal. iii. 19.* *That the law was added because of transgression.* That is, (as Luther expounds it) "That transgressions might increase and be more known and seen;" or, as Perkins expounds it, "For the revealing of sin, and the punishment thereof; for by the law comes the knowledge of sin," as the same apostle saith, *Rom. iii. 20.* And therefore when the children of Israel had a conceit that they were righteous, and could keep all God's commandments perfectly, as it is manifest by their saying, *Exod. xix. 8.* *All that the Lord commandeth we will do, and be obedient.* The Lord gave them this law to the intent they might see how far short they came of yielding that obedience which is therein required, and so consequently how sinful they were. And just so did our Saviour deal also with the young expounder of the law, *Mat. xix. 16.* who it seems was sick of the same disease (*d*), *Good Master,* saith he, *what shall I do that I may inherit eternal life.* "He doth not (saith Calvin) simply ask, which way, or by what means he should come to eternal life, but, what good he should do to get it (*e*)."¹ Whereby it appears, that he was a proud justiciary, one that swelled in fleshly opinion, that he could keep the law, and be saved by it; therefore he is worthily sent to the law to work himself weary, and to see his need, to come to Christ for remedy.

Now then, if you would know of what use the law is, why first let me tell you, it is of special use to all such as have a conceit that they themselves can do any thing for the procuring of their own justification and acceptation in the sight of God, to let them see, as in a glass, that in that case they can do nothing. And therefore, seeing that you yourself have such a conceit, I beseech you, labour to make that use of it, that so

(*d*) Calvin's Instit. p. 403.

(*e*) *Ibid.* p. 402.

you may be hereby quite driven out of yourself unto Jesus Christ.

Nom. Believe me, Sir, I should be glad I could make such a good use of it, and therefore I pray you, give me some directions how I may do it.

Evan. Why first of all, I would desire you to consider, that in regard that all mankind were at first created in such estate as I have declared unto you; the law and justice of God doth require that the man who undertakes by his obedience to procure his justification and acceptation in the sight of God, either in whole, or in part, be as compleatly furnished with the habit of righteousness and true holiness, and as free from all corruption of nature, as Adam was in the state of innocency, that so there may not be the least corruption mingled with any of those good actions which he doth, nor the least motion of heart or inclination of will towards any of those evil actions which he doth not do.

Secondly, I would desire you to consider, that neither you, nor no man else, whilst you live upon the earth, shall be so furnished with perfect righteousness, and true holiness, nor so free from all corruptions of nature, as Adam was in the state of innocency; so that no good action which you do shall be free from having some corruption mingled with it: nor no evil action which you do not do, free from some motion of heart or inclination of will, towards it: and that therefore you can do nothing towards the procuring of your justification and acceptation in the sight of God; the which, the prophet David, well considering, cries out, *Psal. cxliii. 2. Enter not into judgment with thy servant, O Lord! for in thy sight shall no man living be justified.* Yea, and this made the apostle Paul cry out, *O wretched man that I am, who shall deliver me from the body of this death!* Rom. vii. 24. Yea, and this made him desire to be found in Christ, not having his own righteousness which is of the law, but that which is through the faith of Christ, *Phil. iii. 9.*

Nom. But, Sir, I am persuaded there be some good action which I do, that are free from having any cor-

ruption at all mixed with them ; and some evil actions I do not do towards the which I have no motion of heart, or inclination of will at all.

Evan. Surely, neighbour Nomologista, you do not truly know yourself, for I am confident, that any man who truly knows himself, doth see such secret corruptions of heart in every duty he performeth, as causeth him unfeignedly to confess that whatever good action he doth, it is but a polluted stream, of a more corrupt fountain. And whatsoever you or any man else do conceive of yourselves, it is most certain, that whatsoever sin is forbidden in the word (*f*), or hath been praised in the world, that sin every man carries in his bosom, for all have equally sinned in Adam, and therefore original lust is equally in all.

Nom. Sir, I can hardly be persuaded to this.

Evan. Well, neighbour Nomologista, I cannot so well tell how it is with you, but for mine own part, I tell you truly, I find my knowledge corrupted and defiled with ignorance and blindness, and my faith corrupted and defiled with doubting and distrust, and my love to God very much corrupted and defiled with sinful self-love and love to the world ; and my joy in God much corrupted and defiled with carnal joy ; and my godly sorrow very much corrupted and defiled with worldly sorrow.

And I find my prayers, my hearings, my reading, my receiving the sacrament and such like duties, very much corrupted and defiled with dulness, drowsiness, sleepiness, wandering, worldly thoughts, and the like.

And I find my sanctifying of the Lord's name very much corrupted and defiled, by thinking and speaking lightly and irreverently of his titles ; and by thinking, if not by speaking, grudgingly against some acts of his providence.

And I find my sanctifying of the Lord's day very much corrupted and defiled by sleeping too long in the

(*f*) Capel on Temptation, p. 60, and 41.

morning, and by worldly thoughts and words, if not by worldly works.

And I find that all my duties that I have performed, either towards my superiors or inferiors, have been corrupted and defiled, either with too much indulgency, or with too much severity, or with base fears, or base hopes, or some self-end and by-respect.

And I find that all the duties which I have performed, either for the preservation of mine own, or others life, chastity, goods, or good name, have been very much corrupted and defiled, either with desire of mine own praise own profit here, or to escape hell, and to obtain heaven hereafter; so that I see no good action which I have ever done, free from having some corruption mixed with it.

And as for motion of heart, and inclination of will towards that evil which I have not done, it is also manifest; for though I have not been guilty of idolatry, either in making or worshipping of images, yet have I not been free from carnal imaginations of God in the time of his worship, nor from will-worship.

And tho' I have not been so guilty of profaning the name of the Lord, after such a gross manner as some others have been, yet have I not been free from an inclination of heart, and disposition of will thereunto; for I have both thought and spoken irreverently both of his titles, attributes, word, and works; yea, and many time do so to this day.

And though I do not now so grossly profane the Lord's day, as it may be others have done, and do still, yet have I formerly done it grossly, yea and do find still an inward disposition of heart, and inclination of will, both to omit those duties which tend to the sanctifying of it, and to do those worldly actions which tend to the profanation of it.

And though when I was a child and young, I did not so grossly dishonour and disobey my parents and other superiors, as some others did, yet I had an inclination of heart, and disposition of will thereunto, as it was manifest by my stubbornness, and by my not yield-

ing of willing obedience to their commands, nor submitting patiently to their reproofs and corrections.

And tho' it may be, I have done more of my duty to my inferiors, than some others have done, yet have I found an inclination of heart, and a disposition of will many times to omit those duties which I have performed, so that I have, as it were, been fain to constrain myself to do that which I have done.

And though I have not been guilty of the gross act of murder, yet have I had, and have still, an inclination of heart and disposition of will thereunto, in that I have been and am still many times subject to rash, unadvised, and excessive anger; yea, I have been and still am divers times wrathful and envious towards others that offend me.

And though I never was guilty of the foul and gross act of fornication or adultery, yet have I had an inclination of heart, and disposition of will thereunto, in that I have not been free from filthy imaginations, unchaste thoughts, and inward motions and desires to uncleanness.

And though I was never guilty of the gross act of stealing, yet have I had an inclination of heart, and a disposition of will thereunto, in that I have neither been free from discontentedness with mine own estate, nor from covetous desires after that which belongs to another.

And tho' I never did bear false witness against any man, yet have I had an inclination of heart and disposition of will thereunto, in that I have not been free from contemning, despising, and thinking too basely of others, neither yet have I been free from evil surmises, groundless suspicions, and rash judging of others.

And now, neighbour Nomologista, I pray you tell me whether you do not think that some of these corruptions are in you, which you hear are in me?

Nom. Yea, believe me, Sir, I must needs confess that some of them are.

Evan. Well, though you have but only one of them in you, yet I pray you consider, that you do thereby

transgress one of the Ten Commandments; and the apostle James saith, that *Whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all*, Jam. ii. 10. And call to mind, I alſo pray you, that a curſe is denounced againſt all thoſe that continue not in *all things which are written in the book of the law to do them*. Mind it I pray you, *that doth not continue in all things*: So that although you could for a time do all that the Lord requireth, and avoid all that he forbiddeth, and never ſo exactly, yet if you do not continue ſo doing, but transgreſs the law once in all your life, and that only in one thought, you are thereby become ſubject to the curſe, which as you have heard is eternal damnation in hell.

Nay, let me tell you more, although you never yet had transgreſſed the law in all your life hitherto, not ſo much as in the leaſt thought, nor never ſhould do whiſt you live, yet ſhould you thereby become far ſhort of the perfect fulfilling of the law, and ſo conſequently of your juſtification and acceptation in the ſight of God.

Nom. That is very ſtrange to me, Sir, for what can be required more, or what can be done more, than yielding of perfect and perpetual obedience?

Evan. That is true indeed, there is no more required, neither can there be more done, but yet you muſt underſtand, that the law doth as well require paſſive obedience as active, ſuffering as well as doing; for our common bond entered into for us all (g), by God's benefits towards the firſt man, is by his diſobedience become forfeited, both in reſpect of himſelf and all mankind; and therefore, ever ſince the fall of man, the law and juſtice of God doth not only require the payment of the debt, but alſo of the forfeiture; there is not only required of him perfect doing, but alſo perfect ſuffering. *In the day that thou eaſteſt thereof, thou ſhalt die the death, ſaith the Lord,"* Gen. ii. 17.

Nay, let me tell you yet more, in order of juſtice, the forfeiture ought to be paid before the debt; perfect ſuffering ſhould go before perfect doing, becauſe all

mankind, by reason of that first and great transgression, are at odds and enmity with God, they are all of them children of his wrath, and therefore God (as we may speak with holy reverence) cannot be reconciled unto any man, before a full satisfaction be made to his justice by a perfect suffering (*b*); perfect suffering then is required for the reconciling of man unto God (*i*), and setting him in the same condition he was in before his fall, and perfect doing is required for the keeping of him in that condition.

Nom. And, Sir, is a man as unable to pay the forfeiture, as he is to pay the debt? I mean, is he as unable to suffer perfectly, as to do perfectly?

Evan. Yea indeed, every whit as unable; forasmuch as man's sin in eating of the forbidden fruit was committed against God, and God is infinite and eternal, and the offence is always multiplied according to the dignity of the person against whom it is committed: man's offence must needs be an infinite offence, and the punishment must needs be an infinite, and eternal punishment is required at man's hands, or else such a temporal punishment as is equal and answerable to eternal. Now eternal punishment man cannot sustain, because then he should never be delivered, he should ever be satisfying, and never have satisfied; which satisfaction is such as in the punishment of the devils and damned men in hell, which shall never have an end. And for temporal punishment, which should be equivalent to eternal, that cannot be neither, because the power and vigour of no creature is such that it may sustain a finite and temporal punishment, equivalent to infinite and eternal; for sooner should the creature be wasted, consumed, and brought to nothing, than it could satisfy the justice of God by this means: wherefore we may certainly conclude, that no man can satisfy the law and justice of God, neither by active nor by passive obedience, and so consequently no man shall be justified

(*b*) *Col.* i. 21.

? (*i*) *Eph.* ii. 3.

and accepted in the sight of God by his own doings or sufferings.

Nom. Sir, I see it clearly, and am therein fully convinced, and I hope I shall make that use of it. But, Sir, is there no other use to be made of the law than this?

Evan. Yea, neighbour Nomologista, you must not only labour thereby to see your own insufficiency, to procure your own justification, and acceptation in the sight of God, (though that indeed be the chief use that any unjustified person ought to endeavour to make of it) but you must also endeavour to make it a rule of direction to you in your life and conversation.

Nom. But, Sir, if I cannot by my obedience to the law do any thing towards the procuring of mine own justification and acceptation in the sight of God, or (which as I do conceive is all one) if I can do nothing towards the procuring of mine own eternal salvation, then methinks all that I do should be in vain, for I cannot see any good I shall get thereby.

Evan. No, neighbour Nomologista, it shall not be in vain; for tho' you cannot by your obedience to the law, do any thing towards the procuring of your own justification or eternal salvation; yea, and though you should never make such a use of it, as to be thereby driven out of yourself unto Jesus Christ for justification and eternal salvation, but should be everlastingly condemned; yet, this let me tell you, the more obedience you yield unto the law the more easy shall your condemnation be; for altho' no man (walk he never so exactly and strictly according to the law) shall thereby either escape the torments of hell, or obtain the joys of heaven, yet the more exactly and strictly any man walks according to the law, the easier shall his torments be, *Mat.* xi. 22. So although you by your obedience to the law cannot obtain the uneasiest place in heaven, yet may you thereby obtain the most easy place in hell; and therefore your obedience shall not be in vain. Nay, let me tell you more, although you by your obedience to the law, can neither escape that hell, nor enjoy that heaven that is in the world to come; yet you may

thereby escape that hell, and enjoy that heaven which is to be had in this present world; for the Lord deal-eth so equally and justly with all men, that every man shall be sure to receive his due at his hands: so that as every man who is truly justified in the sight of God by faith in Christ's blood, shall for that blood's sake be sure of the joys of heaven, be his life never so unconformable to the law; yet the more unconformable his life is thereunto, the more crosses and afflictions he shall be sure to meet withal in this life, *Psal. lxxxix. 30, 31, 32.* Even so though no man, that is not justified by faith in Christ's blood, shall either escape the torments of hell, or attain the joys of heaven, be his life never so conformable to the law, yet the more conformable his life is thereunto, the less of the miseries and the more of the blessings of this life he shall have; for is it not to men unjustified, tho' I suppose not only to them that the Lord speaketh, *Isa. i. 19* saying, *if ye be willing and obedient, ye shall eat the good things of the land.* And doth not the Lord in the fifth commandment promise the blessing of long life to all inferiors that are obedient to their superiors? And may we not observe, and is it not found true by experience, that those children who are most careful of doing their duties to their parents, are commonly more free both from their parents corrections and the Lord's corrections; and are likewise blessed with obedient children themselves, and do also taste of their parents bounty and the Lord's bounty, as touching the blessings of this life more than others that are disobedient? And may we not observe, and is it not found true by experience, that those servants that are most faithful and diligent in their places are commonly more free either from the Lord's or their master's corrections; and are likewise rewarded with such servants themselves, and with other temporal blessings both from their masters and from the Lord, than others that are not so? And may we not observe, and is it not found true by experience, that those wives that are obedient and subject to their husbands, are com-

monly more free from their frowns, checks and rebukes; at least they are more blessed with peace of conscience, and a good name amongst men, than others that are not so? And may we not observe, that our mere honest men, who for the most part live without committing any gross sin against the law, are commonly more exempted from the sword of the magistrate, and have many earthly blessings more in abundance than such as are gross sinners? And the Scribes and Pharisees, who were strict observers of the law, in regard of the outward man, were no losers by it. *Verily, saith our Saviour, I say unto you, they have their reward*, Mat. vi. 2. So that still you see, your obedience to the law shall not be in vain; wherefore, I pray you, do your best to keep the Ten Commandments as perfectly as you can. But above all, I beseech you, be careful to consider of that which hath been said touching the special use of the law to you, that so through the powerful working of God's spirit, it may become an effectual means to drive you out of yourself unto Jesus Christ.

O consider, in the first place, what a great number of duties are required; and what a great number of sins are forbidden in every one of the Ten Commandments! And in the second place, consider, how many of those duties you have omitted, and how many of those sins you have committed. And in the third place, consider, that there hath been much corruption mixed with every good duty which you have done, so that you have sinned in doing that which in itself is good; and that you have had an inclination of heart and disposition of will to every sin you have not committed, and so have been guilty of all those sins which you have not done. And in the fourth place, consider, that the law denounceth a curse unto every one which continueth not in all things which are written in the book of the law to do them. And then, in the fifth place, make application of the curse unto yourself, by saying in your heart, if every one be cursed which continueth not in all things, then surely I am cursed that have continued in nothing. And then, in the sixth place, consider, that before you can be delivered from the curse, the

law and justice of God requireth that there be a perfect satisfaction made, both by paying the debt and the forfeiture to the very utmost farthing; perfect doing and perfect suffering are both of them required. And then, in the last place, consider, that you are so far from being able to make a perfect satisfaction, that you can do nothing at all towards it, and that therefore as of yourself, you are in a most miserable and helpless condition.

Nom. Well, Sir, I do plainly see that I have been deceived, for I verily thought, that the only reason why the Lord gave the law, and why you that are ministers do shew us what is required and forbidden in the law, had been, that all men might thereby come to see what the mind and will of the Lord is, and be exhorted, and persuaded to lead their lives thereafter. And I also verily thought, that the more any man did strive and endeavour to reform his life and do thereafter, the more he procured the love and favour of God towards him, and the more God would bless him and do him good, both in this world and in the world to come; yea, and I also verily thought, that it had been in man's power to have come very near the perfect fulfilling of the law, for I never read nor heard any minister shew how impossible it is for any man to keep the law, nor never make any mention of such a use of the law, as you have done this day.

Evan. Surely, neighbour Nomologista, these have not only been your thoughts, but also the thoughts of many other men: for it is natural for every man to think that he must and can procure God's favour and eternal happiness by his obedience to the law, at the least to think he can do something towards it; for naturally men think that the law requireth no more but the external act and that therefore it is in man's power to keep it perfectly. Is it not an ordinary and common thing for men when they hear or read that there is more required and forbidden in the law than they were aware of, to think with themselves, Surely I am not right, I have transgressed the law more than I had thought I had done, and therefore God is more angry

with me than I had thought he had been; and therefore to pacify his anger, and procure his favour towards me, I must repent, amend and do better; I must reform my life according to the law, and so by my future obedience, make amends for my former disobedience; and if hereupon they do attain to any good measure of outward conformity, then they think they come near the perfect fulfilling of the law; and if it were not that the doctrine of the church of England is, that no man can fulfil the law perfectly, and that none but Papists do say the contrary, they would both think and say they did, or hoped they should keep all the commandments perfectly. And upon occasion of this their outward reformation according to the law, they think, yea, and sometimes say, they are regenerate men and true converts, and that the beginning of this their reformation was the time of their new-birth and conversion unto God. And if these men do confess themselves to be sinners, it is rather because they hear all others confess themselves so to be, than out of any true sight and knowledge, sense or feeling, they have of any inward heart-corruption. And if they do acknowledge, that man is not to be justified by the works of the law, but by faith in Christ, it is rather because they have heard it so preached, or because they have read it in the Bible, or some other book, than because of any imperfection which they see in their own works, or any need they see of the righteousness of Jesus Christ. And if they do see any imperfection in their own works, and any need of the righteousness of Jesus Christ; then they imagine that so long as their hearts are upright and sincere, and they do desire and endeavour to do their best to fulfil the law, God will accept of what they do, and make up their imperfect obedience with Christ's perfect obedience, and so will justify and save them; but all this while their own works must have a hand in their justification and salvation, and so they are still of the works of the law, and therefore under the curse; the Lord be merciful both to you and them, and bring you under the blessing of Abraham.

Nom. Sir, I thank you for your good wishes towards me, and for your great pains which you have now taken with me, and so I will for this time take my leave of you ; only, Sir, I could wish, if it might not be too much trouble to you, that you would be pleased at your leisure, to give me in writing a copy of what you have this day said concerning the law.

Evan. Well, neighbour Nomologista, though I can hardly spare so much time, yet because you do desire it, and in hope you may receive good by it, I will ere long find some time to accomplish your desire.

Neo. I pray you, neighbour Nomologista, tarry a little longer and I will go with you.

Nom. No, I must needs be gone, I can stay no longer.

Evan. Then fare you well, neighbour Nomologista, and the Lord make you to see your sins.

Nom. The Lord be with you, Sir.

Neo. Well, Sir, now I hope you have fully convinced him that he comes far short of keeping all the commandments perfectly : I hope he will no longer be so well conceited of his own righteousness as he hath formerly been. But now, Sir, I pray you tell me before I depart, whether you would have me to endeavour to make the same use of the law, which you have advised him to make.

Evan. No, neighbour Neophitus, I look not upon you as an unbeliever, as I did upon him, but I look upon you as one who have already been by the law driven out of yourself unto Jesus Christ ; I look upon you as a true believer, and as a person already justified in the sight of God by faith in Christ, and so as one who are neither to question your inheritance in heaven, nor fear your portion in hell. And therefore I will not persuade you to labour to yield obedience to the law, by telling you, that the more obedient you are thereunto, the easier torments you shall have in hell, as I did him. Neither would I have you to make application of the curse of the law to yourself, as I advised him to do ; for if you do truly and thoroughly believe

(as God requires you) that Jesus Christ (*k*) the Son of God, and your Surety, hath by his active and passive obedience fully discharged and paid both the debt and the forfeiture which the law and justice of God obliged you to pay, then will not you yield obedience to the law, to pay that which you do truly believe is fully paid and discharged already; and if you do not yield obedience to the law to discharge that, then do you not yield obedience to the law, in hopes to be thereby made just or justified in the sight of God, and if you yield not obedience to the law, in hopes to be thereby made just or justified in the sight of God; then are you not of the works of the law; and if you are not of the works of the law, then are you not under the curse of the law; and if you be not under the curse of the law, then must you not make application of the curse unto yourself. And therefore, whensoever you shall either hear or read these words, *Cursed is every one which continueth not in all things which are written in the book of the law to do them*, and your conscience tells you that you have not nor do not continue in all things, and that therefore you are accursed; then do you make so much use of the curse, as thereby to take occasion by faith to cleave more close unto Christ, and say, O law! thy curse is not to come into my conscience, my conscience is freed from it; for though it is true, I have not continued in all things which are written in the book of the law to do them, yet this my Surety Jesus Christ, hath continued in all things for me, so that although I am unable to pay either the debt or the forfeiture, yet he hath payed them both for me, and so hath discharged me from the curse, and therefore I fear it not.

Neo. But, Sir, tho' I be a believer, and so be set free from the curse of the law, yet I suppose I ought to endeavour to do whatsoever is required and to avoid whatsoever is forbidden in the law.

Evan. Yea, neighbour Neophitus, that you ought indeed, for mind it, I pray you, thus stands the case, so

(*k*) 1 John iii. 23.

soon as any man doth truly believe, and so is justified in the sight of God, then as the Holy Ghost, from the testimony of holy writ, doth warrant us to conceive; Jesus Christ, or, which is all one, God in Christ, doth deliver unto him whatsoever is required and forbidden in the Ten Commandments, saying, *Col. ii. 14. Eph. ii. 15.* This hand-writing, even this law of commandments which was against thee, and contrary to thee, whilst it was in the hands of my Father, as he stood in relation to thee as a Judge, and was not cancelled, but had the curse or penalty annexed unto it (*l*), and so had power to convince (*m*), accuse, condemn, and bind thee over to punishment; I, who undertook for thee (*n*), and became thy surety, have paid the principal debt, and have also answered the forfeiture which did ly against thee, for the breach of that bond; and my Father hath delivered it into mine hands, and I have *blotted out* the curse or penalty, so that one letter or title remains not for thee to see; yea, I have *taken it out of thy way, and fastened it to my cross*: yea, and torn it in pieces with the nails of my cross, so that it is altogether frustrate, and hath no force at all against thee, yet notwithstanding the matter contained in this law, even those precepts and prohibitions which I have now delivered unto thee, being the mind and will of my Father, and the eternal and unchangeable rule of righteousness, and that which is in my heart, *Psal. xl. 8.* Yea, and that which I have promised to write in the hearts of all those that are mine, *Jer. xxxi. 33.* Yea, and that which I have promised to make them yield willing obedience unto, *Psal. cx. 3.* I and my Father do command it unto thee, as that rule of obedience whereby thou art to express thy love and thankfulness unto us for what we have done for thee. And therefore I will say no more unto thee but this, *If thou love me keep my com-*

(*l*) *Isa. xxxviii. 14.*

(*m*) *Heb. vii. 22.*

(*n*) Elton on *Col.* p. 311, 312.

mandments, John xiv. 15. And thou art my friend, If thou do whatsoever I command thee, John xv. 14.

Neo. But, Sir, doth God in Christ require me to yield perfect obedience to all the Ten Commandments, according as you have this day expounded them?

Evan. I answer, yea, for though God in Christ do not require of you, or any true believer, any obedience to the law at all by way of satisfaction to his justice, for that Christ hath fully done already; yet doth he require, that every true believer do purpose, and endeavour to do their best to keep all the Ten Commandments perfectly, according as I have this day expounded them; witness the saying of Christ himself, *Mat. v. 48. Be ye therefore perfect as your Father which is in heaven is perfect.*

Neo. But, Sir, do you think it possible, that either I, or any believer else, should keep the commandments perfectly, according as you have this day expounded them?

Evan. O no! both you and I, and every believer else have, and shall have cause to say with the apostle, *Phil. iii. 12. Not as though I had already attained, or were already perfect.*

Neo. But will God in Christ accept of my obedience if it be not perfect?

Evan. Yea, neighbour Neophitus, you being a justified person, and so it not being in the case of justification, but in the case of child-like obedience, I may without fear of danger say unto you, God will accept the will for the deed, and *will spare you as a man spareth his own son that serveth him, Mal. iii. 18.* Yea, like as a father pitieth his children, so the Lord will pity you, *for he knoweth your frame, he remembereth that you are but dust, Psal. ciii. 13, 14.* Nay, he will not only spare you and pity you for what you do not, but he will also reward you for what you do.

Neo. Say you so, Sir, then I beseech you tell me what this reward shall be?

Evan. Why if there be degrees of glory in heaven, as some, both godly and learned, have conceived there

is, then I tell you that the more obedient you are unto the law, the more shall be your glory in heaven; but because degrees of glory are disputable, I cannot assure you of that.

Howbeit this you may assure yourself, that the more obedience you yield unto the Ten Commandments, the more you please your most gracious God and loving Father in Christ, 1 Sam. xv. 20. And the more your conscience witnesseth that you please God, the more quiet you shall feel it to be, and the more inward peace you shall have, according to that of the psalmist, *Great peace have they that love thy law, and nothing shall offend them.* For though faith in the blood of Christ hath made your peace with God as a Judge, yet obedience must keep your peace with him as a Father; yea, the more your conscience witnesseth that you do that which pleaseth God, the more encouragement you will have, and the more confidently you will approach towards God in prayer. *Beloved*, saith the loving apostle, *If our hearts condemn us not, then have we boldness towards God*, 1 John iii. 21. For though faith in the blood of Christ takes away that guilt which subjecteth you to the legal curse, yet obedience must take away that guilt which subjecteth you to a fatherly displeasure. Furthermore you are to know, that the more obedience you yield unto the Ten Commandments, the more temporal blessings, outward prosperity, and comfort of this life (in the ordinary course of God's dealing) you shall have: O! saith the Lord, *that my people had hearkened unto me, and Israel had walked in my ways, he should soon have fed them with the finest of the wheat, and with honey out of the rock should I have satisfied thee.* Besides, the more obedience you yield unto the Ten Commandments, the more glory you will bring to God according to that of our Saviour, John xv. 8. *Herein is my Father glorified, that ye bear much fruit.* To conclude, the more obedience you yield unto the Ten Commandments, the more good you will do unto others, according to that of the apostle, Tit. iii. 8. *This is a faithful*

saying, and these things I will that thou affirm constantly, that they which have believed in Christ might be careful to maintain good works; these things are good and profitable unto men.

Neo. But, Sir, what if I should not purpose, desire, and endeavour to yield obedience to all the Ten Commandments, as you say the Lord requireth; what then?

Evan. Why then, altho' it is true you have no cause to fear that God will proceed against you, as a wrathful judge proceedeth against a malefactor; yet have you cause to fear that he will proceed against you as a displeased father doth against an offending child; that is to say, altho' you have no cause to fear that he will unjustify you, and unson you, and deprive you of your heavenly inheritance, and inflict the penalty of the law of works upon you, and so condemn you; for saith the apostle, *There is no condemnation to them that are in Christ Jesus, Rom. viii. 1.* Yet have you cause to fear that he will hide his fatherly face, and withdraw the light of his countenance from you; and that your conscience will be ever accusing and disquieting of you, which if it do, then will you draw back, and be afraid to ask any thing of God in prayer; for even as a child whose conscience tells him that he hath angered and displeased his father, will be unwilling to come into his father's presence, especially to ask of him any thing that he wanteth, even so it will be with you; and besides, you shall be sure to be whipped and scourged with many bodily and temporal chastisements and corrections, according to that which is said concerning Jesus Christ and his seed, even true believers, and justified persons, *Psal. lxxxix. 30, 31, 32, 33.* *If his children forsake my law, and walk not in my judgments; if they break my statutes, and walk not in my commandments, then will I visit their transgressions with the rod, and their iniquities with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.*

Wherefore, neighbour Neophitus, to apply these

things a little more closely to you, and so to conclude, let me exhort you, when you come home, call to mind and consider of every commandment according as you have heard them this day expounded, and resolve to endeavour yourself to do thereafter; and always take notice how and wherein you fail and come short of doing what is required, and of avoiding what is forbidden; and especially be careful to do this when you are called to humble yourself before the Lord in fasting and prayer, and upon occasion of going to receive the sacrament of the Lord's supper, and so shall you make a right use of the law.

Nco. And, Sir, why would you have me more especially to take notice of my sins, when I am called to humble myself before the Lord in fasting and prayer?

Evan. Because the more sinful you see yourself to be, the more humble will your heart be; and the more humble your heart is, the more fit you will be to pray, and the more the Lord will regard your prayers; wherefore when upon occasion of some heavy and sore affliction, either felt, or feared to come upon yourself, or some sore judgment and calamity either felt, or feared to come upon the nation, or place wherein you live, the Lord calleth you to humble yourself in fasting and prayer, then do you thereupon take occasion to meditate, and consider seriously what duties are required, and what sins are forbidden in every one of the Ten Commandments, and then consider how many of those duties you have omitted, and how many of those sins you have committed; consider also the sinful manner of performing those duties you have performed and the base and sinful self-ends which you have had in the performance of them; consider also how many sinful corruptions there are in your heart, which break not forth in your life, and the disposition of heart which you have naturally to every sin which you do not commit; and then consider, that although the sins which you do now commit are not a transgression of the law

of works, because you are not now under the law, *Rom. vi. 14.* yet are they a transgression of the law of Christ, because you are still under that law, *1 Cor. ix. 31.* And though they be not committed against God, as standing in relation to you as a wrathful judge, yet have they been committed against him as he stands in relation to you as a merciful and loving Father; and though they subject you not to the wrath of a judge, nor to the penalty of the law of works, yet they subject you to the anger and displeasure of a loving Father, and to the penalty of the law of Christ.

Whereupon, do you draw near unto God by prayer saying unto him after this manner;

“O merciful and loving Father! I do acknowledge that the sins which I did commit before I was a believer, were a transgression of the law of works, because I was then under that law; yea, and that they were committed against thee, as thou stoodest in relation to me as a Judge, and that therefore thou mightest most justly have inflicted the curse or penalty of the law of works upon me, and so have cast me to hell; but seeing that thou hast enabled me to believe the gospel, viz. That thou hast been pleased to give thine own Son Jesus Christ to undertake for me, to become my surety, to take my nature upon him, and to be made under the law to redeem me from under the law (o); and to be made a curse for me, to redeem me from the curse, and to reconcile me unto thee by his death. Now I know it standeth not with thy justice to proceed against me by virtue of the law of works, and so cast me to hell. Nevertheless, Father, I know that the sins which I have committed, since I did believe, have been a transgression of the law of Christ, because I am still under that law: yea, and I do acknowledge, that they have been committed against thee, even against thee, my most gracious, merciful, and loving Father in Jesus Christ, and

(o) *Gal. iv. 4.* and *iii. 13.* *Rom. v. 10.*

that it is therefore meet thou shouldst express thy fatherly anger and displeasure towards me, for these sins which thy law hath discovered unto me, in bringing this affliction upon me, or this judgment upon the place or nation wherein I live: howbeit, Father, I knowing that thy fatherly anger towards thy children is never mixed with hatred, but always with love, and that in afflicting of them thou never intendest any satisfaction to thine own justice, but their amendment, even the purging out of the remainders of those sinful corruptions which are still in them, and the conforming of them to thine own image; I therefore come unto thee this day to humble myself before thee, and to call upon thy name, not for any need or power that I do conceive I have to satisfy thy justice; or to appease thy eternal wrath, and to free my soul from hell. For that I do believe Christ hath fully done for me already; but I do it in hopes thereby to pacify thy fatherly anger and displeasure towards me, and to obtain the removal of this affliction or judgment which I feel or fear; wherefore I beseech thee to pardon and forgive these my sins, which have been the procuring cause thereof: yea, I pray thee not only to pardon them, but also to purge them, that so this may be all the fruit, even the taking away of sin, and making me partaker of thy holiness; and then, Lord, remove this affliction or judgment when thy will and pleasure is."

And thus have I shewed you the reason why I would have you more especially to take notice of your sins; when you come to humble yourself before the Lord in fasting and prayer.

Neo. And, Sir, why would you have me to take notice of my sins, upon occasion of my going to receive the sacrament of the Lord's supper?

Evan. Because that the more sinful you see yourself to be, the more need you will see yourself to have of Christ; and the more need you see yourself to have of Christ, the more will you prize Christ; and the more you prize

Christ, the more you will desire him, and the more you do desire Christ the more fit and worthy receiver you will be.

Wherefore when you are determined to receive the sacrament, then take occasion to examine yourself as the apostle doth exhort you, behold the face of your soul in the glass of the law, lay your heart and life to that rule, as I directed you before; then think with yourself and commune with your own heart, saying in your heart after this manner, Though I do believe that all these my sins are for Christ's sake freely and fully pardoned and forgiven, so as that I shall never be condemned for them, yet do I not so fully and comfortably believe it as I ought, but am sometimes apt to question it: and besides, though my sins have not dominion over me, yet I feel them too prevalent in me, and I would fain have more power and strength against them; I would fain have my graces stronger and my corruptions weaker; wherefore I knowing that Christ in the sacrament of the Lord's supper doth seal up unto me the assurance of the pardon and forgiveness of all my sins; yea, and knowing that the death and bloodshed of Jesus Christ, which is there represented, hath in it both a pardoning and purging virtue; yea, and knowing that the more fully I do apprehend Christ by faith, the more strength of grace, and power I shall feel. Wherefore I will go to partake of that ordinance, in hope that I shall there meet with Jesus Christ, and apprehend him more fully by faith, and so obtain both more assurances of the pardon of my sins, and the more power and strength against them, which the Lord grant you for Christ's sake. And thus having also shewed you the reason why I would have you more especially to take notice of your sins before you come to receive the sacrament of the Lord's supper, I will now take my leave of you: for my other occasions doth call me away.

Neo. Well, Sir, I do acknowledge that you have taken great pains both with my neighbour and me this day, for the which I do give you many thanks. And

yet I must intreat you to do the like courtesy for me which you promised my neighbour Nomologista, and and that is, at your leisure to write me out a copy of the conference we have had this day.

Evan. Well, neighbour Neophitus, I shall think of it, and it may be, accomplish your desire. And so the God of peace be with you.

Neo. 'The Lord be with you, Sir.

END OF PART SECOND.

A P P E N D I X.

THE DIFFERENCE BETWEEN THE LAW AND THE GOSPEL.

THERE is little more in all this to be attributed unto me than the very gathering and composing of it: that which I aim at, and intend therein, is to shew unto myself, and others that shall read it, the difference betwixt the law and the gospel, a point (as I conceive) very needful for us to be well instructed in; and that for these reasons.

First, Because; if we be ignorant thereof, we shall be very apt to mix and mingle them together, and so to confound the one with the other: which, as Luther on the Galatians, p. 31. truly saith, Doth more mischief than man's reason can conceive; and therefore he doth advise all Christians (in the case of justification) to separate the law and the gospel as far asunder as heaven and earth are separated.

Secondly, Because if we know aright how to distinguish betwixt them, the knowledge thereof will afford us no small light towards the true understanding of the Scripture, and will help us to reconcile all such places, both in the Old and New Testament, as seem to be repugnant; yea, and it will help us to judge aright of cases of conscience, and quiet our own conscience in time of trouble and distress; yea, and we shall thereby be enabled to try the truth and falsehood of doctrines: wherefore, for our better instruction in this point, we are first of all to consider and take notice what the law is, and what the gospel is.

Now the law is a doctrine partly known by nature, teaching us that there is a God, and what God is, and what he requireth us to do, binding all reasonable creatures to perfect obedience, both internal and external, promising the favour of God, and everlasting life to all those who yield perfect obedience thereunto, and denouncing the curse of God and everlasting damnation to all those who are not perfectly correspondent thereunto.

But the gospel is a doctrine revealed from heaven, by the Son of God, presently after the fall of mankind into sin and death, and afterwards manifested more clearly and fully to the patriarchs and prophets, to the evangelists and apostles, and by them spread abroad to others; wherein freedom from sin, the curse of the law, the wrath of God, death and hell, is freely promised for Christ's sake unto all those who truly believe on his name.

2dly, We are to consider what the nature and office of the law is, and what the nature and office of the gospel is.

Now the nature and office of the law is, to shew unto us our sin, *Rom.* iii. 20. our condemnation and death, *Rom.* ii. 1. and vii. 10. But the nature and office of the gospel is to shew unto us that Christ hath taken away our sin, *John* i. 29. and that he also is our redemption and life, *Col.* i. 14. and iii. 4.

So that the law is a word of wrath, *Rom.* iv. 14.

But the gospel is a word of peace, *Eph.* ii. 17.

3dly, We are to consider where we may find the law written, and where we may find the gospel written.

Now we shall find this law and this gospel written, and recorded in the writings of the prophets, evangelists, and apostles, namely, in the books called the Old and New Testament, or the Scripture. For indeed the law and the gospel are the chief general heads which comprehend all the doctrine of the Scriptures: yet are we not to think that these two doctrines are to be distinguished by the books and leaves of the Scrip-

tures, but by the diversity of God's Spirit speaking in them: we are not to take and understand whatsoever is contained in the compass of the Old Testament to be only and merely the word and voice of the law, neither are we to think that whatsoever is contained within the compass of the books called the New Testament is only and merely the voice of the gospel; for sometimes in the Old Testament God doth speak comfort, as he comforted Adam, with the voice of the gospel; sometimes also in the New Testament he doth threaten and terrify, as when Christ threatened the Pharisees. In some places again, Moses and the prophets do play the evangelists; insomuch that Hierom doubteth whether he should call Isaiah a prophet or an evangelist. In some places likewise Christ and the apostles supply the part of Moses: Christ himself until his death, was under the law; which law he came not to break, but to fulfil: so his sermons made to the Jews, for the most part, run all upon the perfect doctrine, and works of the law, shewing and teaching what we ought to do by the right law, of justice and what danger ensueth in the not-performance of the same. All which places, though they be contained in the book of the New Testament, yet are they to be referred to the doctrine of the law, ever having included in them a privy exception of repentance, and faith in Christ Jesus. As for example, where Christ thus preacheth, *Blessed are the pure in heart for they shall see God.* Mat. v. 8. Again, *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven,* Mat. xviii. 3. And again, *He that doth the will of my Father which is in heaven, shall enter into the kingdom of heaven,* Mat. vii. 22. And again, the parable of the wicked servant cast into prison for not forgiving his fellow, *Mat. xviii. 30.* the casting of the rich glutton into hell, *Luke xvi. 23.* And again, *He that denieth me before men, I will deny him before my Father which is in heaven,* Luke xii. 9. with divers such other places; all which, I say, do appertain to the doctrine of the law.

Wherefore, in the *fourth* place, we are to take heed, when we read the Scriptures, we do not take the gospel for the law, nor the law for the gospel, but labour to discern and distinguish the voice of the one from the other: and if we would know when the law speaketh, and when the gospel speaketh, let us consider and take this for a note, That when in Scripture there is any moral work commanded to be done, either for the eschewing of punishment, or upon promise of any reward, temporal or eternal; or else when any promise is made, with the condition of any work to be done, which is commanded in the law, there is to be understood the voice of the law.

Contrariwise, where the promise of life and salvation is offered unto us freely, without any condition of any law, either natural ceremonial, or moral, or any work done by us; all those places, whether we read them in the Old Testament, or in the New, are to be referred to the voice and doctrine of the gospel; yea, and all those promises of Christ's coming in the flesh, which we read in the Old Testament, yea, and all these promises in the New Testament, which offer Christ upon condition of our believing on his name, are properly called the voice of the gospel, because they have no condition of our mortifying annexed unto them, but only faith to apprehend and receive Jesus Christ, as it is written, *Rom. iii. 22. For the righteousness of God, which is by faith of Jesus Christ unto all, and upon all that believe, &c.*

Briefly then, if we would know when the law speaketh, and when the gospel speaketh, either in reading the word, or in hearing it preached; and if we would skilfully distinguish the voice of the one from the voice of the other, we must consider.

Law. That the Law saith, *Thou art a sinner, and therefore thou shalt be damned*, *Rom. vii. 2. 2 Thess. ii. 12.*

Gosp. But the Gospel saith, *No, Christ Jesus came into the world to save sinners; and therefore believe on the*

Lord Jesus Christ, and thou shalt be saved. 1 Tim. i. 15. Acts xvi. 31.

Law. Again the Law saith, *Knowest thou not that the unrighteous shall not inherit the kingdom of God: be not deceived, &c.* 1 Cor. vi. 9. And therefore thou being a sinner, and not righteous, shall not inherit the kingdom of God.

Gosp. But the Gospel saith, *God hath made Christ to be sin for thee, who knew no sin; that thou mightest be made the righteousness of God in him, who is the Lord thy Righteousness,* Jer. xxiii. 6.

Law. Again the Law saith, *Pay me that thou owest me, or else I will cast thee into prison,* Mat. xviii. 28, 30.

Gosp. But the Gospel saith, *Christ gave himself a ransom for thee,* 1 Tim. ii. 6. *And so is made redemption unto thee,* 1 Cor. i. 30.

Law. Again the Law saith, *Thou hast not continued in all that I require of thee, and therefore art accursed,* Deut. xxvii. 6.

Gosp. But the Gospel saith, *Christ hath redeemed thee from the curse of the law, being made a curse for thee,* Gal. iii. 13.

Law. Again the Law saith, *Thou art become guilty before God, and therefore shalt not escape the judgment of God,* Rom. iii. 19. and ii. 3.

Gosp. But the Gospel saith, *The Father judgeth no man, but hath committed all judgment to the Son,* John v. 12.

And now, knowing rightly how to distinguish between the law and the gospel, we must in the *fifth* place, take heed that we break not the orders between these two in applying the law where the gospel is to be applied, either to ourselves or to others. For albeit the law and gospel, in order of doctrine, are many times to be joined together; yet, in the case of justification, the law must be utterly separated from the gospel.

Therefore whensoever, or wheresoever any doubt or question ariseth of salvation, or our justification before God, there the law and all good works must be utterly excluded, and stand apart, that grace may appear free, and that the promise and faith may stand alone;

which faith alone, without law or works, bringeth thee in particular to thy justification and salvation, through the mere promise and free grace of God in Christ; so that I say, in the action and office of justification, both law and works are to be utterly excluded and exempted, as things which have nothing to do in that behalf. The reason is this; for, seeing that all our redemption springeth out from the body of the Son of God crucified, then is there nothing that can stand us in stead, but that only wherewith the body of Christ is apprehended. Now forasmuch as neither the law nor works, but faith only is the thing which apprehendeth the body and passion of Jesus Christ; therefore faith only is that matter which justifieth a man before God, through the strength of that object Jesus Christ, which it apprehendeth: like as the brasen serpent was the object only of the Israelites' looking, and not of their hands' working; by the strength of which object, thro' the promise of God, immediately proceeded health to the beholders, so the body of Christ being the object of our faith, striketh righteousness to our souls, not through working, but through believing.

Wherefore, when any person or persons do feel themselves oppressed and terrified with the burden of their sins, and feel themselves with the majesty of the law and judgment of God terrified and oppressed, outweighed and thrown down into utter discomfort, almost to the pit of hell, as happeneth sometimes to God's own dear servants, who have soft and timorous consciences; when such souls, I say, do read or hear any such place of Scripture which appertaineth to the law, let them then think and assure themselves, that such places do not appertain or belong to them: nay, let not such only who are thus deeply humbled and terrified do this, but also let every one that doth but make any doubt or question of their own salvation, through the sight and sense of their sin, do the like.

And to this end and purpose, let them consider and mark well the end why the law was given, which was not to bring us to salvation, nor to make us good, and

so to procure God's love and favour towards us: but rather to declare and convict our wickedness, and make us feel the danger thereof; to this end and purpose that we seeing our condemnation, and being in ourselves confounded, may be driven thereby to have our refuge in the Son of God, in whom alone is to be found our remedy. And when this is wrought in us, then the law hath accomplished its end in us; and therefore it is now to give place unto Jesus Christ, who, as the apostle saith, *is the end of the law*, Rom. x. 3. Let every true convicted person then, who fears the wrath of God, death and hell, when they hear or read any such places of Scripture as do appertain to the law, not think the same to belong to them, no more than a mourning weed belongeth to a marriage feast; and therefore removing utterly out of their minds all cogitations of the law, all fear of judgment and condemnation, let them only set before their eyes the gospel, to wit, the glad and joyful tidings of Christ, the sweet comforts of God's promises, free forgiveness of sins in Christ, grace, redemption, liberty, psalms, thanks, singing, a paradise of spiritual jocundity, and nothing else: thinking thus within themselves, the law hath now done its office in me, and therefore must now give place to its better; that is, it must needs give place to Jesus Christ, the Son of God, who is my Lord and Master, Fulfiller and Accomplisher of the law.

Lastly, As we must take heed and beware that we apply not the law where the gospel is to be applied; so must we also take heed and beware, that we apply not the gospel where the law is to be applied: let us not apply the gospel instead of the law; for as the other before was even as much, as to put on a mourning-gown at a marriage feast; so this is but even the casting of pearls before swine, where in is great abuse amongst many for commonly it is seen, that these proud self-conceited and unhumbled persons, these worldly Epicures and secure Mammonists, to whom the doctrine of the law doth properly appertain, do yet notwithstanding put it away from them, and bless themselves with the

sweet promises of the gospel, saying, "They hope they have as good a share in Christ, as the best of them all, for God is merciful, and the like." And contrariwise, the other contrite and bruised hearts, to whom belongeth not the law, but the joyful tidings of the gospel, for the most part receive and apply to themselves the terrible voice and sentence of the law. Whereby it cometh to pass that many do rejoice when they should mourn; and on the other side many do fear and mourn when they should rejoice. Wherefore, to concluded, in private use of life, let every person discreetly discern between the law and the gospel, and apply to himself that which belongeth unto him, let the man or the woman, who did never yet to any purpose (especially in the time of health and prosperity) think of, or consider their latter end, that did never yet fear the wrath of God, nor death nor devil, nor hell; but have lived, and do still live a jocund and merry life, let them apply the curse of the law to themselves, for to them it belongeth: yea, and let all your civil honest men and women, who it may be, do sometimes think of their latter end, and have had some kind of fear of the wrath of God, death and hell, in their hearts, and yet have salved up the sore, with a plaister made with their own civil righteousness, with a salve compounded of their outward conformity to the duties contained in the law, their freedom from gross sins, and their upright and just dealing with men, let these hearken to the voice of the law, when it saith, *Cursed is every one that continueth not in all things which are written in the book of the law, to do them*; but let all self-denying, fearful trembling souls, apply the gracious and sweet promises, of God in Christ unto themselves, and rejoice because their names are written in the Book of Life.

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